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# Perceptions of self and others, human relations, values and satisfaction among three groups of Roman Catholic women : lay, religious and ex-religious.

M. Olga. Barilko  
*University of Windsor*

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PERCEPTIONS OF SELF AND OTHERS,  
HUMAN RELATIONS, VALUES AND  
SATISFACTION AMONG THREE GROUPS  
OF ROMAN CATHOLIC WOMEN: LAY,  
RELIGIOUS, AND EX-RELIGIOUS.

by

Sister M. Olga, C.S.J.

M.A., University of Alberta, 1956

A Thesis

Submitted to the Faculty of Graduate Studies Through the  
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of the Requirements for the Degree of Doctor  
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1973

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# ABSTRACT

This exploratory study was undertaken to aid current understanding of the role of Religious today. Three groups of Roman Catholic women: Lay, Religious, and Ex-Religious, were studied to ascertain their perceptions of themselves and others, human relations, values, and satisfaction with their chosen group. Research instruments included personal background information, group satisfaction rating, and modified forms of the Conceptual Grid, La Gaipa's Friendship Expectancy Inventory, and Rokeach's Value Survey, Form D.

Results indicated significant differences among the perceptions of the three groups of subjects. Present data offer support for the need for further research in all of the areas studied.

## PREFACE

As a Religious and a psychologist I undertook the present study to further the understanding of Religious in contemporary society.

To acknowledge and express my gratitude to the countless number of people--Lay, Religious, and Ex-Religious--who have assisted me would be an impossible task because, of those involved, many are known by name, but even more are not; especially the many Religious Communities who have participated in all phases of the study.

Outstanding among the known are Dr. William L. Libby, Jr., my advisor who made the study a reality, Dr. Marvin Kaplan, Dr. Raymond Daly, Dr. Mansell Blair, committee members, Sister M. Julia, Ph.D., C.S.J., and Dr. Peter Schoenemann, external readers, Dr. J. Trevor Hawkins and the staff of London Psychiatric Hospital, Dr. Robert Gardner and Professor Fred Burd of the University of Western Ontario.

No message of appreciation would be complete without acknowledgement of God's great concern and goodness reflected in innumerable ways by the members of His earthly family. To my own Religious Community, especially, I repeat the sentiments of Thomas Merton: "I had given myself as best I could to God. And beyond that the nearest thing to sensible consolation was a deep and warm realization that I was immersed in my community. ... I belong to the family. It is a family about which I have no illusions. And the most satisfying thing about this sense of incorporation is that I am glad to belong to this community, not another, and to be bred flesh and bone into the same body as these (Sisters) and not other ones."

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## Chapter 1

### Introduction

#### 1. The Problem

"Even with inanimate things that produce sounds - a flute, say, or a lyre - unless their notes mark definite intervals, how can you tell what tune is being played? Or again, if the trumpet call is not clear, who will prepare for battle (1 Corinthians 14: 7-8)?"

Since Vatican II<sup>1</sup>, many Roman Catholics are undergoing a painful search to establish their new identity and role in the Church, which is no longer a closed system. In addition, current social unrest and social change in our culture are challenging the structure and functionings of established institutions such as government, family, university, and Church. Contemporary man seeks personal relevance, authenticity and significance.

Religious life, too, is experiencing questioning and change, especially with regard to renewal, relevant adaptation, the role of the individual, and the ways in which the vowed commitment of service to God, through His Church, can best be fulfilled. The questions: "What is a religious?" "What is a lay-person?" "What is the difference between a religious, a lay-person and a former (ex) religious?" are being asked by Catholics and non-Catholics alike. As a religious and as a psychologist, the investigator is especially concerned, in this study, with furthering and understanding of the dynamics of mature commitment

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<sup>1</sup>The Second Vatican Council, 1962-1965, called by Pope John XXIII, and continued by Pope Paul VI, to consider adaptation and renewal within the Roman Catholic Church, and emphasizing peace and social justice among the peoples of the world.

to a religious vocation, as well as using such knowledge to improve the conditions surrounding the joyful fulfillment of this commitment, particularly during this present controversial era. Of especial concern also is the paucity of research pertaining specifically to the social or role identity, attitudes, beliefs, and interpersonal aspects of religious women, aware of and being influenced by the current popular tendency to "secularize", in the sense of devaluing, religion itself, as well as religious vocations. It is therefore proposed to explore avenues which may aid our understanding of the differences existing among groups of women in the Roman Catholic Church today. This chapter will provide relevant background information and research pertaining to the role of religion in general, the Roman Catholic Church, with delineation of roles of women members, and conclude with the social psychological orientation chosen for this research.

## 2. General Background and Review of the Literature

This section will consist of three frames of reference -- The Role of Religion, Membership in the Roman Catholic Church, and Social-Psychological Background--which are deemed essential to an understanding of the rationale upon which this study is based.

### THE ROLE OF RELIGION

Since any religious orientation--be it formal Church affiliation or a life consecrated to the service of God -- is founded on general basic concepts which have been investigated by many theologians, sociologists, and psychologists, in order to better understand the religious rationale around which the present investigation is based, some basic studies regarding religion will be discussed briefly, bearing in

mind Moran's (1970) statement:

"When people do not see language that is obviously religious, texts cited from holy scripture and exhortations to love God, they often assume that there is no theological perspective at work ... Theology may be effective precisely when it is unobtrusively at work. Theology's role is not to inject some data which sociology or psychology has not had available, but it is to keep men aware that there may be more dimensions to their experience than what current fads assume. It must sadly be admitted however, that theology has often, far from exercising this role, led the pack in hunting down the latest novelty. Yet theology somehow survives and comes back for another try at awakening the dreams of men. It is perilous to attempt a theological synthesis in a few pages, but several points about the current theological scene might be made here (P. 16)."

Religion, defined in Webster's Dictionary (1966), as "belief in a divine or superhuman power or powers to be obeyed and worshipped as the creator (s) and ruler (s) of the universe," and as described in Allport (1950) "a man's religion is the audacious bid he makes to bind himself to creation and to the Creator. It is his ultimate attempt to enlarge and to complete his own personality by finding the supreme context in which he rightly belongs," has always existed as an integral part of man's culture; from prehistoric to present times.

Paul Johnson (1959) succinctly presents a few of the diversified phenomena within religion:

"In the name of religion what deed has not been done? For the sake of religion men have earnestly affirmed and contradicted al-

most every idea and form of conduct. In the long history of religion appear chastity and sacred prostitution, feasting and fasting, intoxication and prohibition, dancing and sobriety, human sacrifice and the saving of life in orphanages and hospitals, superstition and education, poverty and wealthy endowments, prayer wheels and silent worship, attempts to escape and to reform the world. How can such diametrical oppositions all be religious (Pp. 47-48)?"

Of greater significance to the present study, however, is Dittes, (1970) commentary:

"Johnson's catalog of contradictions could easily be extended. Even within the relatively homogeneous Judeo-Christian tradition, one finds firm insistence on the importance of obedience to regulation and on freedom from regulation, on inculcation of guilt feelings and on freedom from guilt feelings, on autonomy and on "absolute dependence," on the conservation of social values and on the overthrow of social values, on individual mystical aloofness and on the interdependence and responsibilities of group membership, on fear and on trust, on intellect and on emotion, on salvation by passively received "justification" and on salvation by energetically pursued "good works." The catalog is almost endless (P. 605)."

It is difficult to define the rapprochement between religion and psychology: Allport does it with "from its early beginnings to the end of the road the religious quest of the individual is solitary. Though he is socially interdependent with others in a thousand ways, yet no one else is able to provide him with the faith he evolves, nor pre-<sup>o</sup>scribe for him his pact with the cosmos. Often the religious

sentiment is merely rudimentary in the personality, but often too it is a pervasive structure marked by the deepest sincerity. It is the portion of personality that arises at the core of the life and is directed toward the infinite. It is the region of mental life that has the longest-ragen intentions, and for this reason is capable of conferring marked integration upon personality, engendering meaning and peace in the face of the tragedy and confusion of life (P. 161)," and even more difficult to define in terms of a summary statement. Father Vergote (1969) offers an approach that is most acceptable for purposes of this study: "Religious psychology is a science concerning the real man who responds to what he believes to be the manifestation of the divine. It does not take the place of either philosophy of religion or theology. It is not a universal system of thought which sets out to clarify the necessary conditions of a religious act; neither is it theology, judging religious acts in the light of God's own words on religion. Psychology examines the religious response of man as he is in his natural and cultural environment: empirical man subject to all kinds of drives, and echoing the sacred in his emotions: man who conjures up a necessarily human idea of the divine in order to be able to acknowledge it by an act of faith: man who expresses his beliefs in acts and modes of behavior, and who adheres both to those religious institutions which existed before him and to those which he has created (P. 17)."

In view of the great number of studies in the area of religion and psychology, the review of literature will cover only those studies considered most relevant to the goals of the study which concerns women in the Catholic Church today.

Largely controversial, and with salient perspectives for each viewpoint, is the whole area of change versus status quo, liberalism versus conservatism, which permeates many aspects of contemporary religious life. Included in this overall area are meaningful questions regarding spiritual versus secular orientations especially with regard to work, prayer, and charity or good works.

Lenski (1963) in his intensive study of 656 Protestants, Catholics, and Jews provides useful insights regarding Catholics' lack of materialistic values and the Church's assertion that its chief concern is with spiritual values: the worship and service of God, the salvation of souls, the preservation and strengthening of home and family, the propagation of the faith and the cultivation of charity. Lenski cites Weber's (1958) theory as indicating that the contributions of Protestantism to material progress were largely unintended by-products of certain distinctive Protestant traits: a spirit of dedication and commitment to work, and that without the Protestant Reformation modern capitalism would never have developed. Support of specific hypotheses on Protestant-Catholic economic behavioural differences which Weber developed indicate:

1. Protestants are more likely than Catholics to rise in the economic system, and these differences are especially pronounced at the level of the upper-middle class.
2. Protestantism, unlike Catholicism, tends to weaken and undermine the extended family.
3. Protestants view work differently from Catholics.
4. Catholics are more inclined to adopt a traditionalistic orientation.

"Traditionalism assumes that the answers to life's problems are known, and therefore those who are wise and good will accept them, and obey the precepts derived from them. Given a traditionalistic orientation, one would expect people to stress the importance of obedience. ... By contrast, the rationalistic orientation assumes that all the answers to life's important problems are not yet known, but that they, or a reasonable approximation of them, can be discovered by rational means (P. 357-58)."

Contradicting Weber's hypotheses were the role of asceticism in the life of modern Protestants, and the distinctive Protestant doctrine of "the calling", which Weber attributed to Luther, who indicated that all worthwhile occupations, secular and religious, are equally important in the sight of God, with the assurance that secular vocations provided a vehicle for service to God just as much as religious vocations. Hence, regardless of the task, man worked as hard as possible because of his intrinsic motivation. Lenski adds that large numbers of Protestant clergy and laity alike appear to have lost sight of basic spiritual goals.

In discussing the contradictions found in his study, Lenski suggests that the concept of "the Protestant Ethic" is temporally limited -- a constellation of characteristics which occurred in conjunction with one another at a particular period in history, and that although the elements of the calling and economic asceticism have lost their potency, new elements have replaced them -- so that it is doubtful whether this concept is relevant in analyzing and describing contemporary American society. It would be well to support Lenski in this regard



by observing that present day Catholic teaching, regarding work, is not based on perceiving it as a necessary evil, a penalty for sin.

Regarding the individual's reason for religious affiliation, Allport, (1968) views two subjective formations of religion: the extrinsic, which is strictly utilitarian and instrumental in that it aids self-gratification in granting safety, social standing, solace and endorsement for one's way of life i.e. churchgoers whose communal type of membership supports and serves other nonreligious ends and as such "provides a congenial soil for all forms of prejudice," and the intrinsic form of religious sentiment which regards faith as a human value causing the individual to orient his life wholly by the full doctrine of the Church. According to Father Fichter (1954), extrinsic religion predominates among churchgoers, accounting for almost 90% of urban Catholic parishioners studied, while intrinsic religion includes less than 10%. These "intrinsic" members, who are oriented toward a unification of being, take seriously the command of brotherhood, and strive to transcend all self-centered needs. Since for them, dogma is tempered with humility, and in keeping with biblical injunctions, the seeds of prejudice fall on barren soil. As Allport (1968) says, "A religious sentiment of this sort floods the whole life with motivation and meaning. Religion is no longer limited to single segments of self-interest (P. 85)."

Tisdale and Walrath (1965), Tisdale (1966), and Tisdale and Brunner (1970), suggest that attempts to measure Allport's construct of extrinsic religious sentiment have not as yet been successful, and that perhaps the concept itself, as well as instruments purporting to measure

it, require considerable work and refinement.

Among others, McConnell (1969), in discussing Allports extrinsic-intrinsic behaviour, states explicitly that the intrinsically oriented person displays functional autonomy and integration of selfhood that imparts a transforming power to religious practice. Referring to Allport's, The Individual and His Religion, McConnell likens the intrinsic or mature religion to the mature personality; characteristic of those Christians who, according to the prophet Michah, "do justice, love kindness, and walk humbly with their God."

To conclude this brief, selective sample of studies of personality and religion, the role of maturity and religious beliefs will be examined. Sister Viterbo McCarthy, C.S.J. (1969) compares the writings of Allport and Teilhard deChardin to trace the definite path of psychological maturity set firmly against the background of the teaching of Vatican Council II on the nature of the Christian life, incorporating especially its ecclesial function. Heath (1969) takes exception to theologian Harvey Cox and his assertion that by freeing man from "religious and metaphysical tutelage" he is able to achieve "real maturity." Father Andrew Greeley vigorously opposes this viewpoint, maintaining that religion and maturity are indeed compatible.

Utilizing the Cox-Greeley argument regarding secularization and its maturing effect, Heath studied religious beliefs and personality traits of two decades of college freshmen. He concluded that "secularization does not seem necessarily to produce greater maturity. ... It is not the need for some meaningful order and understanding of one's life but the relevance of traditional religious beliefs to meet those

needs that has diminished," and finally, "secularization heightens the potential to become more nature - or immature (P. 357)."

To the investigator, whose bias is obvious, it become increasingly and hopefully more apparent that religion has an integral role to play in the development of mature personality in all vocational states. As Spilka (1970), asserts, "As psychology discovers higher dimension of motivation, some behaviorists see the identity of their concerns with those of religionists." It is obviously true, as Dittes (1969) notes, "that psychologists of religion will have to broaden their perspectives greatly in order to understand what they should be studying. Utilizing traditional criteria as an entree into the 'religious search for meaning,' it has been possible to demonstrate the multidimensional nature of personal religion (P. 179)."

## MEMBERSHIP IN THE ROMAN CATHOLIC CHURCH

"Religion starts not with what we do for God, but with what God does for us. We do not have to climb up to God first, to earn his goodwill by so much repentance or faith or so many good works. God's love and his free gifts come first, and we are bidden to live up to them. Privilege comes before responsibility." (Leeming (1963) quoting the Protestant theologian Bicknell).

As the Decree on the Apostolate of the Laity (Documents of Vatican II) states, the mission of the whole Church is "not only to bring to men the message and grace of Christ, but also to penetrate and perfect the temporal sphere with the spirit of the gospel (P. 5)." To accomplish this mission requires a versatile membership, from which three groups -- Laywomen, Religious, and Ex-Religious -- have been chosen for this study; although in fact the distinction is an arbitrary one on the part of the investigator since women in the Church are considered to be either members of the laity (Laywomen) or members of a religious order (Sisters or Religious), through their profession of the evangelical counsels of chastity, poverty, and obedience.

All Christians are called to emulate Christ in His twofold love of God and love of man, which involves being attentive to the word of God, accepting His will, making use of the Sacraments, practising self-abnegation and the exercise of the virtues. St. Paul phrases it succinctly, "Be very careful about the sort of lives you lead, like intelligent and not like senseless people. This may be a wicked age, but your lives should redeem it. And do not be thoughtless but recognize

what is the will of the Lord". (Ephesians 5:15-18)

Although the elements of Christian spirituality are always the same, according to the Dogmatic Constitution on the Church (Documents of Vatican II), laywomen accomplish their mission by "engaging in temporal affairs and by ordering them according to the plan of God. They live in the ordinary circumstance of family and social life ..., while Religious "... 'reveal' in a unique way that the kingdom of God and its overmastering necessities are superior to all earthly considerations (Pp.58-59)." They do this by choosing to respond to the divine initiative and thus renouncing certain values and placing themselves at the service of the whole Church through membership in a specific religious community (congregation, or order).

Because of much misunderstanding regarding the vows made by religious women, a brief explanation of chastity, religious poverty, and obedience is included:

Chastity. "A striving to centre all our love on Christ, who has first loved us, and to radiate that love to others in imitation of Him. i.e. a universal love of all mankind, sustained by a climate of sisterly concern and support."

Religious poverty. "Reflects the poverty of spirit which recognizes our total dependence on Christ, witnessed by a right use of this world's goods, and work carried out in a spirit of joyful service where every task is important, yet service is never measured in terms of payment."

Obedience. Is "our readiness to sacrifice ourselves and to accept positive responsibility in contributing to the success of all our

Congregation is called upon to do. Our obedience springs from a total act of our own freedom since our vow is taken voluntarily, it becomes an act of love which strengthens and enhances freedom rather than destroys it. Although limiting our freedom to regulate our lives, obedience nevertheless leads to maturity in an environment which fosters growth and freedom directed toward responsible decisions. The virtues of Charity and Humility should characterize Sisters of St. Joseph; Charity, that we may be true to Christ's Law of Love, and Humility, that we may recognize talents and limitations of ourselves and of others."<sup>1</sup>

Ex-Religious, having received Church dispensation from their vows, are free to choose marital or single status in which to fulfill their basic Christian commitment. (Statistics are not available, but insofar as is known, extremely few women have left both religious life and the Church.)

With many Religious leaving their communities and fewer entering religious life, it is understandable that this way of life is being challenged regarding the structure and rationale of religious communities and the resultant adjustment and satisfaction of the individual members. Statistics released by the Canadian Religious Conference (1973) indicate that, in Canada during 1971 and 1972, 1,549 Sisters with temporary or perpetual vows left while 273 and 232 entered religious life in 1972 and 1973 respectively.

Since the first professional psychological survey of priests

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<sup>1</sup>Sisters of St. Joseph, Called to Unity, (London, Ontario; Authors, 1971, Pp. 10-12.)

and religious (Moore, 1936) much consideration has been given to the role of psychology in religious life. During these pasty thirty-seven years psychological and sociological research pertaining to religious life has explored almost every conceivable facet of religious life, ranging from the assessment of candidates to the religious life (Weisgerber, 1969), to the incidence of hospitalized mental disorder among Sisters (Kelly, 1956), to self-studies of entire religious communities (Regenstrief, 1969), the major surveys of 6,000 priests (N.O.R.C., 1971), of 160,000 Sisters (Sisters' Survey, 1967) both carried out in the United States, and the Canadian survey of priests, brothers, and Sisters carried out by the Canadian Religious Conference (1968). At present there are two annotated bibliographies, (Meisser, 1961, and Menges and Dittes, 1965), of research in religion and psychology, to say nothing of the plethora of literature available on almost every aspect of religious life. Ironically, as McDonnell (1970), observes, many of the religious who worked hardest in the cause of renewal and adaptation were among the ones to leave once the desired changes were wrought. Headlines such as "Sisters Desert 'Racist Institution'" (Detroit Free Press, reprinted in America, February 27, 1971), "Former Nun awarded \$6,000.00 for 28-years hospital work" (Edmonton Journal, June 22, 1972), and "The New Nuns of Today: Looking for an Image Builder" (Detroit Free Press, June 5, 1973), have helped to publicize some of the recent diverse, seemingly contradictory activities of religious -- a far cry from pre-Vatican reports of Religious and their activities. Nevertheless, the anguish, confusion, and turmoil accompanying renewal and adaptation have affected most religious

communities in North America, judging by the written and verbal accounts of religious across the continent. It appeared to the investigator that many religious have forgotten some of their basic Christian values in the face of the tremendous surge of cultural secularism and the sometimes inappropriate efforts to adapt and renew, within the guidelines of Vatican II. It was precisely because of the perceived confusion extant that this exploratory study was undertaken, with full cognizance of the supernatural element, divine initiative, involved, and the knowledge that it is impossible to predict how God chooses to work with individuals, but reassured by McAllister, "If one bears in mind that science can assist the work of the Holy Spirit but never contain it (P. 11)."

Once the decision to study religious life was made, many avenues of investigation presented themselves -- attitudes towards renewal, adaptation, and authority, the individual Sister's self-perception as well as her perceptions of other religious, and of laywomen, the degree of congruence between her values and those of her community, her indicated level of satisfaction or happiness, and where, if not within her community, she might be receiving needed interpersonal support. Because of the myriad aspects of each of the investigator's concerns, it was decided to limit the study to the three groups of women-Laywomen, Religious, and Ex-Religious within the Roman Catholic Church and:

1. the ways in which they construe their interpersonal world. To determine what differences might exist among the groups, each individual would be asked to rate herself as well as members of the three



groups selected, which were further divided into most-liked and least-liked individuals, since it was postulated that the subjects would tend to identify with women they like most. (Freud, (1922), Kelly, (1955)).

2. an assessment of their perceptions of charity or fraternal love as evidenced by interpersonal relationships considered according to attainment, aspiration and importance.  
(Thibaut & Kelly, (1959), LaGaipa, (1969)).
3. an assessment of their value system, (Rokeach, 1968).
4. an assessment of their perception of group influence.

Current background information concerning the three groups of women to be studied is discussed in the subsequent section.

### 1. Laywomen

Few studies indicating the self-perceived role, attitudes, or beliefs of laywomen are available. Although only half of the subjects in the study were women, Kotre's (1971) study of Catholics who remain in the Church, and those who abandon it, provides current information regarding lay persons' ways of perceiving the Church and membership in it. Utilizing 100 subjects who were Church members (Ins) and 100 subjects who were not (Outs), Kotre found several factors which empirically distinguished his two groups: "Religious practice, belief, perceptions of the Church and its ability to fulfill values, and parental characteristics (P. 176)." Three basic tenets of faith, which Kotre subsumed under the categorization, "God and the Other World", were rejected by the Outs, who also perceived the Church as a definite hindrance to becoming fully human, whereas in their consideration of values and instrumentality links between Church membership and values, the Ins remain members because the Church helps them become more fully human, helps them establish ties with other human beings, helps them spread the message of Christ, and is not an obstacle to their strong desire for freedom of thought and action. Because of the importance today of perceptions of the Church, Kotre's findings in that area are also presented. For the Ins, the Church is a people's Church, centered around God and the members, more flexible and liberal, less dogmatic and orthodox, encompassing a clerical hierarchy which is somewhat less powerful than that perceived by the Outs who describe the Church as institutional, rigid, conservative, dogmatic, orthodox, and centered around a powerful clerical hierarchy.

With respect to Church orientation and the difference between the sexes, Kotre found women to be more religious, less likely to leave the Church, more orthodox in their beliefs and in their conception of the Church's beliefs.

Peer influence, depth of original internalization of the desire to be a Catholic, plus cultural expectations, are major determinants of one's perceptions of the Catholic Church. Kotre's observations that, "It is still possible to find self-defined Catholics less overtly Catholic than others who have left the Church (P. 176)," and "a relatively small percentage of people who occupy the system, legitimated by a few of those in power, have their expectations rise until they can no longer tolerate the system, and so they commit the ultimate act against it (P. 198)," are relevant consideration for the present investigations.

Rushmore (1969) studying the attitudes of 1,710 Catholic college students toward the priesthood and religious life, with the expected outcome that a majority of the students would manifest a negative attitude, found positive attitudes towards priestly or religious vocations for themselves, a brother or friend; in their attitudes towards the various forms of religious life and the Sisterhood. Despite the loyalty to their religion and favorable attitudes towards the priesthood and religious life, there was a growing expression of feeling that personal satisfaction and personal fulfillment are not readily attainable in the priesthood and religious life. Rather than concluding that this latter attitude reflects only the questioning and confusion prevalent in religious life today, one wonders whether, indeed, personal satisfaction and fulfillment are considered to be any more

readily attainable in the life of the laity.

McCormack (1968) addressed himself to the religious, moral and intellectual - aesthetic values of Catholic College women rated by faculty as "ideal" students compared with "non-ideal" students. He found that the "ideals" rate higher scholastically and on intellectual - aesthetic values, and take a more active interest in intellectual and fine arts events, than "non-ideals". In general, he found that attendance of Mass, reception of Holy Communion and frequency of confession correlated positively with religious and moral values.

A similar study of religious attitudes, ideals, and personality traits of groups of male and female Catholic college students, by Taki (1969), adds to our knowledge of differences in religious attitudes, religious values and religious practices, since he found women to rank significantly higher than men on both religious attitudes and ideals. Women also differed significantly, in a favorable direction, on personality traits measuring restraint, sociability, objectivity, friendliness, thoughtfulness and personal relations.

To evaluate Catholic attitudes toward lay dress of Sisters and to relate these attitudes to political and religious beliefs of the lay Catholics, Baer and Mosele (1970), used a Likert-type self-report questionnaire with 707 volunteers who were 18 years of age or older. The investigators found that subjects, male as well as females, under 20 and with some education beyond a high school level were most likely to be liberal in political and progressive in religious beliefs. "Subjects reporting traditional religious and conservative political beliefs were more likely to seek help from Sisters who wore traditional clothing and were less interested in Sisters adopting lay dress (P.82)."

A lower percentage of women 50 or older, with education consisting of high school or less, were willing to accept lay dress for Sisters, but the men in that category were not willing to do so.

This section would be incomplete without mentioning Father Moore's (1956) survey, The Life of Man With God, which describes the results of questionnaires regarding the interior spiritual life of Catholic lay people, priests, monks, and Sisters. More than anything it corroborates the statements made negating spiritual elitism as a function of the individual's state in life.

## 2. Religious

It is difficult to select the most relevant and perceptive studies of religious life since so much has been written on its various aspects, especially during the past 15 years. It is difficult too, to separate studies of religious from studies comparing Religious and Ex-Religious.

Commenting on the study administered to 80% of all Catholic women to religious orders in the United States (Sisters' Survey, 1967), Sister Marie Augusta Neal (1971) notes that religious belief -- Pre-Vatican Belief or Post-Vatican Belief -- is a major determinant of change and receptiveness to change as evidence by reading preference for certain theologians and the Sisters' preferences for certain types of work.

"Post-Vatican themes include God acting in history, through people, in ever new ways, and of breaking through cultural barriers, ever protesting what is evil while striving to help build structures organized in justice, living as pilgrims, ready to take risks when service to the neighbor calls for this, celebrating this mission together and, through working with people, coming to know God. Transforming the world is focal.

Pre-Vatican themes describe an other-worldly orientation in which God is experienced as remote and/or very personal in family terms. The religious experience calls one out of the world, away from involvement in social issues, where those with a religious calling deal with other people mainly within the confines of places set apart as sacred and look forward to salvation in the afterlife when they have completed

their term of service relatively uncontaminated by 'the world' (P.154)."

She sees Religious with Post-Vatican beliefs acting to adjust to existing patterns.

Regarding age as a variable, Sister concludes that the major difference in belief and behaviour between the young and the old is that the younger people are learning the newer theology and are more exposed to social issues, thus providing them with a greater openness for change and less commitment to the older styles. She also indicates that factors regarding readiness for change are less significant on an inter-community basis than on an intra-community level. Orders believing differently, choose differently, irrespective of age. It is not surprising that the differences regarding traditional works are greater between Pre and Post-Vatican groups for the older Sisters than for the younger Sisters, in the light of the explanation regarding the younger Sisters' formative-milieu. As the author points out, "One can conclude from these beginnings of systemic analysis that belief gives impetus to choice of new directions no matter where a person lives and works, but members living and working with others who share the same beliefs are far more reinforced to assent to those behaviours that are affirmed or suggested by the belief most commonly shared by the members (P. 164)."

Similar results are reported by Donahue (1970) regarding Pre- and Post-Vatican group perceptions of a missionary institute consisting of 1,201 members.

Regenstreif (1969), in her study of the elements of stability and change in the community of the Daughters of Service, utilized non-

directive interviews, a community-wide questionnaire, participant observation in convent life, interviews with parish priests, members of other religious communities, both male and female, as well as interviews with lay people having close contact with these Sisters. Her concerns dealt with changes in role possibilities within the order, alterations in interactional patterns, and organizational structure in the light of changing environmental influences such as current interpretations of the vows, democratization, and diminished personnel. Of especial interest is her observation that despite fewer demands for abnegation on recent candidates, there is no evidence of resulting greater loyalty. Two areas cited as requiring attention are: the scope of individual initiative and responsibility as diminution of organizational effectiveness, and the struggle between "sacred" and "secular" modes of orientation which suggests difficulty in integrating an emphasis on religious character with increasing involvement with the this-worldly orientation of contemporary western culture.

One of the few available critiques of reform efforts is the study conducted by Moran (1972). Although his description of the death and rebirth of the Community, which received international media coverage because of perceived defiance of their Bishop's instructions, reflects unusual, if not spectacular events, Moran's conclusions have much to offer. Viewing the reform decrees enacted in 1967 as "both a result and cause of the erosion of tradition, consensus, and conventual common life, through excessive devaluation of older monastic values, the vows, religious garb and routinized communal prayer, combined with overly optimistic hopes about the potential of individual freedom, ini-



tiative and personal development, as destroying the closely-knit religious organization with a powerful and centralized authority, he suggests that they have resulted in the present organization consisting of less than 300 voluntary associates, mainly former Sisters, who must now deal carefully "with the problems of goal displacement, oligarchic rule, membership apathy, a weakened sense of solidarity, and a paucity of recruits."

Sister Mary Droba (1966), who used the sort-method to study the congruence between self-religious role percepts among prospective members of a Roman Catholic sisterhood, manifested concern similar to that responsible for this investigation, but unfortunately confined her subjects to postulants and novices, whose knowledge and experience of religious life would be minimal, i.e. their association with the religious community would range from a few months to less than three years. As might be expected, results indicated that the greater the congruence between the self-percept and the religious role percept the greater the degree of satisfaction indicated. Specific dimensions of satisfaction included personality factors, values, vocational interests and social and educational history.

"In general, the "more satisfied" novices and postulants perceives themselves more like persons who are intensely aware of self in their relationship with others. They seem to be willing to sacrifice their own interests for the common good, and involve self in communications and interactions that extend to others in "impartial love." Intellectually, they perceive themselves more like persons who are able to objectively evaluate both sides of an issue. Personality factors

explored corroborated these self-evaluations, and give added weight to these distinctions in terms of religious role perception.

Significant differences obtained in personality factors between the "more" and "less satisfied" group indicated a positive relationship between religious role satisfaction and personality composition. There were fewer differences in variable obtained on the social and educational questionnaire interest inventory and values scales (P. 63-64)."

Whilst not as relevant to the present study, nevertheless worthy of mention, is the companion study to Droba's work by Father Simmons (1966) who investigated the congruence between self and religious role percepts among two groups of seminarians: Those in the (junior) Philosophical, and those in the (senior) Theological stages of their study for the priesthood. Briefly the principal findings of the investigation were that the more satisfied junior seminarians indicated a significantly higher degree of sensitivity and self-sentiment on the Sixteen Factor Personality Questionnaire, while senior seminarians indicated a significantly higher degree of Enthusiasm. A lack of Rigid Internal Standards significantly characterized the less satisfied theology students.

When queried about their difficulties in safe-guarding essential values in the apostolic life (Huyghe, 1966), religious in France indicated their main difficulties to be those centered around the dangers of attempting to accommodate their hierarchy of values based on the Beatitudes with lay standards which were described as: lacking evangelical charity; a diminishing spirit of prayer; increasing demands

and involvement in civil, administrative, or professional life; lack of understanding of the role of obedience; and a lack of knowledge of penance and mortification.

In Canada, much the same concern was voiced in answer to a study undertaken in 1967-68 by the Canadian Religious Council, and summarized in report of the Canadian Religious Conference (1969). Values stressed by Canadian religious were: authenticity of persons and things, personal development, spontaneity and creativity, responsibility and solidarity, service and witness. Their reason for citing these specific values was to react against negative aspects perceived in religious life: formalism, structures opposed to spontaneity of life, institutions that do not permit the expression of evangelical witness, paternalism, forgetfulness of human values and life situations, and undue emphasis on monastic forms of life. In effect, the clearly defined driving forces underlying the conduct and behaviour of religious were: " a desire to be rather than seem, a search for unity of life, a longing for mutual affection and support, for theological charity centered on apostolic service and unequivocal witness to the gospel ... Each individual's quality for authenticity is measured by the degree of his perception of reality and his greater or less conformity to this perception (P. 12)." It was recognized that the desire for authenticity was not exclusively a religious phenomenon, but rather a world-wide aspiration of contemporary man. Recognition and concern also focussed on the reality of crises of faith due to factors such as the rapidity of sociological change, renewal in the Church, the influence of personalistic trends in the human sciences which lead to doubts

about the value of religious asceticism, the Church as an institution, and the actual relevance of religious life itself. However it was stressed that the very factors leading to crises could be put to the opposite use by enabling religious to renew their commitment to God with a deeper knowledge of the individual's responsibility in authentically living her chosen life of faith.

As Sister Kathryn Sullivan remarks, "....it is not going to be knowledge alone that is going to save any congregation. If we look back over the history of the world, it is not the most intelligent members of a religious congregation, not necessarily the great administrators who have saved the Orders, it has always been the saints (P. 246)."

### 3. Ex-Religious

Ex-Religious are being considered as a distinct group because they do not belong, strictly speaking, to either of the groups which have been delineated, and also because, as a group, they have generated so much research about religious life. Many studies ostensibly "self-studies of religious communities" invariably utilize the criticism offered by their former members.

A section of Reactions to Community Life, the self-renewal study carried out by the Sisters of Charity of the Blessed Virgin Mary, (1967) utilized the observations regarding community life of 55 Religious and 55 Ex-Religious. Unfortunately the results were not statistically analyzed, so that, at best, "apparently" significant trends can be indicated in the following areas:

1. Frustration in religious life was experienced by twice as many of those who left as by those who remained.
2. About 54% of those who left stated that they found obedience to be the most difficult vow to live well; of those who remained, 37% felt this way.
3. Difficulties experienced by the routine of religious life were:
  - (a) physical -- 60% of those who left, and 12% of those who remained.
  - (b) psychological -- 70% of those who left and 50% of those who remained
4. Their "new" life was found to be less demanding, and greater freedom was enjoyed, according to 80% of those who left.

Other major areas of concern, with little difference indicated

between the two groups, were: disappointment in realizing religious aspiration, disillusionment, frustrations experienced in the practice of poverty and obedience, lack of warm interpersonal relationships, and problems with authority manifested in lack of understanding between the individual and her Superior, recognition that the treatment of Superiors was important for the Sisters' contentment in life, and the difficulty of submission to authority.

Corroborating in part some of the misperceptions hypothesized by the present investigator, about 60% of both groups saw no essential difference between the lay state of life and the religious state of life.

Sister Jacqueline Bouchard (1970), confined her investigation of religious life to ascertaining factors contributing to the departures from religious communities of women in Quebec. Working with two groups, 250 Religious, and 250 Ex-Religious, Sister Jacqueline examined perceptions of religious life, and emerged with the following<sup>13</sup> eight factors listed in order of importance:

1. Lack of consideration of human values
2. Unsatisfied desire for freedom and autonomy
3. Diminished social status of religious today
4. Slowness of and gaps in community renewal
5. Disillusionment with one's ideal
6. Negative and inadequate formation

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<sup>13</sup>In her initial reduction of 35 factors, Sister omitted the twelfth ranking factor, "lessening of faith and confidence in God, "because of inadequate measuring instruments and her focus on the priority of psychological factors of religious life.

7. Faulty orientation in the selection of candidates
8. Inconsistency in the exercise of religious authority.

Insofar as the Ex-Religious, themselves, were concerned, Sister Jacqueline found them to be more negative in their perceptions, more influenced by the community apostolates or works and to possess higher educational degrees than Religious who persevered.

Jehenson (1969), suggests that conflicts surrounding the dynamic of religious role leaving refer to perceptions of conflict between the individual, the self, and social role of Religious and their concern with conformity, identity and internalization.

Baldwin (1950), one of the first Ex-Religious to publish her autobiography, states that self will and spiritual infidelity, i.e. lack of comprehension of religious obedience, rootedness of God, and power of concentration in prayer, led to departure from her community in 1942.

Kaiser (1967 a, 1967 b), although indicating that it is better to explore motives of a vast population rather than the exhaustive studies of a few, nevertheless cites the following as factors, given by some women, for leaving religious life.

1. to better develop herself as a spouse and mother (Judith Tate)
2. to find identity and personal liberty
3. to exercise her profession in her own way (Jacqueline Grennan)
4. dissatisfaction with community structure
5. realization of a lack of a real religious vocation.

In studying the transition from religious to civilian living Brother Donald Sullivan (1969) projected a 15 facet personal, education-

al, and occupational profile, for 78 former teaching Brothers, which indicated significantly higher than expected problem areas to be those of Economic Security, Occupation, and Social-Psychological, while problems in areas such as Personality, Religion, Self-Improvement, Home and Family, Courtship, and Sex were either insignificant or significantly lower than expected. Noteworthy is the absence of any indication of disillusionment, dissatisfaction with Authority, with Organizational hierarchy or structure or Status Quo.



## Social Psychological Background

### GENERAL BACKGROUND

Current literature regarding role or social identity, and community and organizational psychology suggested various approaches to the task of gaining an understanding of the dynamics of contemporary Roman Catholic women through an examination of the following aspects of the individual's interpersonal world:

1. her perceptions of herself and her interpersonal world--  
i.e., her role or social identity.
2. her feelings about specific dimensions of human relationships.
3. her value system.
4. the influence of membership in a chosen group.

#### 1. Perceptions of the Individual and Her Interpersonal World

Sarbin's role theory. Rather than attempting to elucidate some of the current role theories, it was decided to limit discussion to Sarbin with his preference for the "social systems approach" over the "psyche systems" and his resultant model of social identity, which, he suggests, is a "refinement and application of role theory." In answer to the question "Who am I?", his concept addresses itself to three basic dimensions, of especial interest to the investigator: status value, and involvement.

For Sarbin, status is equivalent to "position in a social structure," which includes a cognitive set of expectations, while role is the overt behavior manifested by the individual occupying the status or position. He notes that individual differences in both the expecta-

tions and role performance may be expected. Choice is influential in determining one's position. Status may be considered on a continuum from ascribed (granted or given almost automatically -- age roles, sex roles, kinship roles -- with certain guaranteed minimal power and rights) to achieved (optional, highly differentiated -- profession, distinction, authority -- with maximal rights and power).

The Value continuum is viewed as orthogonal to the Status continuum. One is expected to perform granted (ascribed) roles, conceptualized as propriety norms, without incentive motivation, if one desires to maintain the respect inherent in that status, whereas proper performance of chosen (achieved) roles earns high positive valuation. Nonperformance or poor performance of achieved roles tends to elicit neutral valuations.

The Involvement continuum considers the degree of self-participation in the role enactment and may be recognized by (1) the amount of time spent in occupying a particular status, (2) the degree of organismic energy expended in the enactment. Roles at the achieved end of the continuum may be highly involved only part of the time, and not involved at other times. Roles at the ascribed or granted end demand typically high involvement, i.e., the individual is required to be "in role" most of the time. Sarbin cautions against studying the isolated individual, per se, in the context of role theory, since the observer must infer the appropriateness, propriety, and convincingness of the enactment of the social role. Sarbin (1968) pithily states:

The role performer has his own conception of his rights and duties, and at the same time has an estimate (which may or may not be accurate) of the way other persons with whom he interacts defines his rights and duties. A person's knowledge of others' role expectations for him facilitates interaction with them, regardless of whether his own conception of his role coincides with theirs.

... In short, role expectations are specifications for adherence to group norms. ... Self-role congruence is reflected in observations that the person seems to like the role, is involved in it, and is committed to it (P.501)."

Recognizing the complementarity of role relationships, Sarbin suggests the importance of the individual's construction of a set of dimensions that makes it possible to determine relative contributions of particular roles to one's social identity. Although Sarbin has constructed a conduct-impairment scale to enable individuals to describe themselves in ways that reflect the valuations declared by others, it was judged inappropriate for the purposes of this study. Sarbin and Jones (1956) using the "as-if" test to measure role aptitude found a perfect rank order correlation between validity of role enactment in a contrived situation and role-aptitude score.

Mausner (1960), requiring subjects to sort attitude statements objectively on a favorable-unfavorable continuum, found that persons who are strongly ego-involved on issues displace neutral items toward the extreme ends. He suggested that a sort test might be an effective test of the ability to assume a role, since displacement of items on the sort test did not occur when subjects lacked knowledge about the role.

Kelly's role construct repertory test. Kelly's (1955) research suggests that his Role Construct Repertory Test (REP Test or Conceptual Grid) is an appropriate way to measure role expectations and the way in which the dimensions comprising her interpersonal world are construed by the individual. According to Kelly, his theory of personal constructs seeks to describe the individual's semantic space (similar to Osgood's Semantic Differential) but also attempt to bring his cognitive world closer to his behavior. "A grid may be defined as any form of sorting task which allows for the assessment of relationships

between constructs (personal versions of reality) which yields these primary data in matrix form," (Bannister & Mair, 1968, P. 136), while Kelly (1955) explains:

Man looks at his world through transparent patterns or templets which he creates and then attempts to fit over the realities of which the world is composed ... Let us give the name 'constructs' to these patterns that are tied on for size. They are ways of construing the world. They are what enables man, and lower animals too, to chart a course of behavior, explicitly formulated or implicitly acted out, verbally expressed or utterly inarticulate, consistent with other courses of behavior or inconsistent with them, intellectually reasoned or vegetatively sensed (P. 8-9).

What we must assume here is simply that the figures elicited by the Role Title List are representative of those with whom the client must interact and that the dimensions of their representation are relevant to those lines along which he has chosen to structure his life role (P. 270-1).

Of the many aspects of Kelly's theory, two which are relevant to this study are:

1. the sociality corollary - "to the extent that one person construes the construction process of another he may play a role in a social process involving the other person (P. 95).

2. the communality corollary - "to the extent that one person employs a construction of experience which is similar to that employed by another, his processes are similar to those of the other person (P. 90)."

In this regard, Lundy and Berkowitz (1957) have demonstrated that an individual who construes a peer as similar to himself is more easily influenced by him.

Also of central interest to this area of the investigation is the theory of Harvey, Hunt, and Schroder (1961) which defines concept as:

... a system of ordering by means of which the environment is broken down and organized, is differentiated, and integrated, into its many psychologically relevant facets. In this capacity (concepts) provide the medium through which the individual establishes and maintains ties with the surrounding world. It is on the basis of the web of these conceptual ties that one is able to place oneself stably and meaningfully in relation to time, space, and other objects and dimensions of his psychological universe. It is on this basis, hence, that one's self-identity and existence are articulated and maintained. Threat to such ties or severance of them leads to a psychological mobilization aimed at maintaining or restoring them, efforts which, if successful, may result in a major reorientation and organization of ties to the world, or more drastically,

even to breakdown or destruction of self (p. 11).

Although both theories regard the individual's conceptual organization as a means of understanding the individual, Kelly was more concerned with the content of personal constructs, while Harvey, Hunt, and Schroder (1961) emphasized the interaction between the person and his world. Somewhat related to Piaget's stages of development and again relevant to this research, is Harvey's first of four stages of conceptual development, unilateral dependence, in which conceptual systems are subject to external controls and tend to be absolute.

Unilateral dependence implies a lack of differentiation between a rule and its purpose; between authority and one's own experience; between one's thoughts about authority and oneself (p. 94).

A similar development is assumed to take place in group functioning, and in culture.

Landfield (1971) in reviewing research utilizing the Conceptual Grid states that Kelly's hypothesis, that the personal construct language of the individual is more meaningful to him than is the language of others, has been corroborated by Mitsos (1961), Cromwell and Caldwell (1962), Landfield (1965), Isaacson (1966), and Bonarius (1968) using varied instruments such as the semantic differential, and various methods of comparison such as rank ordering, ratings, etc. Landfield (1971) quotes Bonarius (1968), that personal constructs may be most meaningful "if applied to the kind of people from whom the person has originally derived his personal constructs. These people are the

individual's 'significant others' with whom he has a personal and emotional relationship (P. 5)."

Despite the complexity involved in assessing personal construct content, Landfield (1971) reports results of some investigators who have persevered in postcoding Conceptual Grid results as indicated:

1. Maher (1957), utilized factual description, external appearance descriptions, and descriptions connoting low imagination ("non-dynamic construction").

2. Tippet (1959) and Lenicke (1959) employed categories of "extreme construction," "dependency construction," and "value construction."

3. Tyler and Simmons (1964) defined dimensions of physical characteristics and self-reference.

4. Landfield (1971) employed categories such as "concrete content," "extreme qualifiers," "high social interaction," "high tenderness," "high self-reference," "high and "low" morality.

Landfield (1971) further reports that Field and Landfield (1961), in a study of Conceptual Grid consistency concluded that the instrument is a relatively stable and reliable research tool. Quoting Bannister (1966), in an address to American psychologists,

As a simple and immediate test of the value of a psychological theory, I would suggest that you examine it and if it implies that you are much less than you know yourself to be, then such a framework should be discarded.

In spite of the sense of urgency which I detect in American psychology, I would argue that we can and should take time for a great deal of such discarding and concomitantly

a great deal of new invention.

Landfield concludes that psychological research based on a Conceptual Grid approach "may provide this badly needed new invention (P. 160)."

Various methods of modifying and scoring Kelly's original form of the REP Test, are documented by Bannister and Mair (1968), who suggest that subject rating of elements provided seems to offer some advantage in that greater distinction among people is possible. The same authors refer to early attempts of Levy and Dugan (1956) to use factor analytic methods, which in some cases reduced subjects' protocols to two factors although Kelly (1955) himself provided a "simplified" method of factorial analysis. Results provided by Arthur (1963), using more conventional factor analytic methods, suggest that only for the first factor extracted are there clear-cut similarities between the two methods; variations in the factor picture are noticeable with lower-order factors.

Guertin (1971) offers a factor analytic procedure using Q sort data to produce construct-factors (dimensions) and people factors (groupings of role persons).

In speaking of possible uses of the grid technique, Slater (1969) further comments,

Every theory seems determined to allow no room for initiative and acceptance of responsibility, except the theory of personal constructs. It concentrates on exploring ranges of choice open to an individual. In the clinical situation it offers him opportunities for discovering ways out of his psychological predicament other than retreat into mental disorder. He also extends the scope for choice and change open to an individual in clinical



studies to market researches and opinion surveys

(P. 1295).

In summary, Bannister and Mair quote Kelly speaking in 1961: Not only, as we have said before, is assessment of personality based on the abstraction of a person's known activity so it can be generalized to his unknown activity, not only is it particularly concerned with a person's relationship to other persons, not only is it bound up with values, but also assessment must take into account the person's own abstractions and generalizations about himself, even when they are imperfectly symbolized. These four considerations call for a psychology of personal constructs and for the development of techniques for appraising personal constructs. ... the REP Test is concerned with the subject's relations to particular people and is structured to elicit role constructs (P. 44).

For a description of the clinical use of the Conceptual Grid, see Slater (1970) "Personal Questionnaire Data Treated as Forming a Repertory Grid."

Locus of control and Protestant ethic. Before leaving the concept of role and its measurement, the implications of locus of control (Rotter, 1965, 1971) and Protestant Ethic (Mirels & Garrett, 1971) must be considered, albeit briefly. Hunt, Harvey, and Schroder (1961), in speaking of conceptual system development, described the first stage as subject to external controls. This concept appears to support Sarbin's (1968) concept of the limited rights or powers of people with ascribed status roles who may be described as lacking self-confidence. Strodbeck

(1958) found development of mastery attitudes similar to those of internal control expectancies; White's (1959) constructs of competence and effectance appear to parallel Adler's "striving for superiority," (Ansbacher & Ansbacher, 1956). As Rotter (1966) in speaking of his unidimensional factor concludes:

... the individual who has a strong belief that he can control his own destiny is likely to a) be more alert to those aspects of the environment which provide useful information for his future behavior; b) take steps to improve his environmental condition; c) place greater value on skill or achievement reinforcements and be generally more concerned with his ability, particularly his failures; and d) be resistive to subtle attempts to influence him (P. 25).

Of interest as well, are two subsequent studies which indicate locus of control to consist of more than one dimension.

Of the more than 535 tests, studies, and articles that appeared during 1954 and 1969 (Throop & MacDonald, 1971; Lefcourt, 1966) and continuing number since then, only a few articles relevant to this investigation will be considered.

Mirels (1970) has identified two factors:

1. a belief concerning felt mastery over the course of one's life,
2. a belief concerning the extent to which the individual citizen is capable of exerting an impact on political institutions.

Ambramowitz (1973) support Mirels' findings. Levenson (1973) has also negated the unidimensionality of external control by identify-


ing three dimensions:

1. Internal control
2. External control - in which Powerful Others are in control
3. External control - in which chance or fate is in control.

Unfortunately for this study, Levenson did not find any significant scale differences among the female subjects.

Hersch and Scheibe (1967) also suggest that previous I-E formulations may be too simplistic. Relevant to this study is their proposed diversity in the psychological meaning of externality.

For example, one may be an external individual because he is in fact physically or intellectually weak in relation to those around him. On the other hand, a person may describe himself as an external because he is in a highly competitive social situation, where the actions of others may have great relevance for the success of his own efforts. Both of these orientations may be described as simultaneously realistic and pessimistic, yet there are other possible conditions that could be antecedents to an external orientation. If a person believes in luck or fate, and if he further believes that these external forces are on his side, he may accurately describe himself as an external. Further, a person may develop feelings of persecution, with or without reason. Both of these orientations would be described as relatively unrealistic, while the former would be optimistic and the latter pessimistic. These various possibilities are consistent with the findings



of diffuseness in the self-descriptions of externals.

... It is also possible that the utility of I-E for behavioral prediction would be increased if externality were to be differentiated along the lines indicated. At the very least, an attempt should be made to assess the extent to which a self-description of externality has prima facie veridicality and to assess the extent to which a person considers external forces to be benevolent as opposed to malevolent. Were this to be done, the complexity of the relation of maladjustment to I-E (Rotter, 1966) might be resolved. The present data make it clear that this relationship is worth exploring (P. 612-13).

In their study of the Protestant Ethic, Mirels and Garrett (1971) state that Protestant Ethic scale scores were positively correlated with occupations demanding a concrete, pragmatic approach to work and which place a premium on conventional adherence to prescribed role-appropriate behaviour, thus devaluing creativity and innovativeness in prescribed goal achievement.

Moreover, as might be anticipated from the earlier discussion of the ascetic character of the Protestant Ethic, these same occupations make few demands on emotional sensitivity or capacity for playful fantasy (P. 43).

Yet, artists, musicians, psychiatrists, ministers, etc. are often predisposed toward theoretical, abstract, and humanistic values. The authors conclude,

Assessment of Protestant Ethic endorsement by those

resisting current social changes, and by persons displaying differing leadership patterns in naturalistic work settings ought to be particularly useful in the investigation of this and other issues bearing on the psychological meaning of the Protestant Ethic (P. 44).

## 2. Significant Dimensions of Human Relationships

La Gaipa's Friendship Expectancy Inventory. Since group attraction depends on the strength of particular needs, as well as their satisfaction, the necessity of having significant others with whom the individual must interact in order to ascertain her social identity and level of role enactment introduces another aspect of the individual's interpersonal world.

Friendship, in all its aspects, has always been a favourite theme for writers. Friendship as "charity," however, is an aspect that is seldom considered outside the realm of religion. Yet it remains one of the major tenets of Christianity, and certainly of religious life. For consideration in this study, therefore, La Gaipa's Friendship Expectancy Inventory was deemed relevant as an instrument which would apply to each subject and her relationships with her chosen group. La Gaipa's (1970) suggestion that "the effects of personality are mediated by expectations," is viewed as a compatible extension of the proposed exploration of the interpersonal world of Roman Catholic women.

Based on the Social Exchange theory formulated by Thibaut and Kelley (1959), La Gaipa's (1972) research moved their bargaining games model beyond the bounds of the laboratory setting. His rationale?

Friendship is a more enduring class of interpersonal

relationship than the momentary contact employed in laboratory studies. ... By identifying the kinds of behaviour with reinforcing value to a person, it may be possible to predict the growth of friendship (P. 2).

Adapting Porter's model of job satisfaction and questionnaire format, La Gaipa has combined Thibaut and Kelley's concept of Comparison Level -- i.e., largely reflecting what an individual thinks he deserves rather than what prior experience might suggest he anticipate - with Porter's concept of perceived equitable reward, what the individual should receive, and assumed that an operational definition of Comparison Level was obtainable using Porter's rating technique. Because the Porter model specifies needs, La Gaipa substituted friendship needs considered important in friendship.

Of interest to the present research is La Gaipa's consideration of group cohesiveness and the resultant higher expectations, greater importance and greater deprivation experienced by the High Cohesive Group. One explanation of the differences in Comparison Level offered by Thibaut and Kelley concerns the subjects' feelings of control or responsibility in regard to exchange of rewards and the possibility that High Cohesive subjects attributed the quality of relationships to their own efforts. In any event, the ideas presented by La Gaipa are relevant for this research and its role in investigating interpersonal relationships as they pertain to friendship role attainment, aspiration and importance.

It would be unfair to omit the research being done by Paul Wright (1966, 1968, 1969) in the study of friendship; especially his attempts to ascertain the role of need similarity and need complementarity,

and his insistence that laboratory dyads cannot provide the answers. Of even more pertinent interest to this investigator is Wright's finding that similarity is not a necessary correlate of friendship and his acknowledgment that even the "well-documented consensus of attitudes, values, and interests (1968, P. 134)," can entertain further investigation despite inherent conceptual and methodological difficulties.

### 3. Value System Dimensions

Rokeach's Value Survey. Both Sarbin (1968, 1970) and Kelly (1955, 1961) have indicated that value systems have an integral role to play in human relationships. Rokeach's (1971) position, too, is clearly defined: "Differences between cultures, social classes, occupations, religion, or political orientations are all translatable into questions underlying values and value systems." Moving a step further, Kiesler, Nisbett, and Zanna (1969) remark, "Whenever an individual finds himself performing consonant behavior in the company of truer believers than himself, he may become more entrenched in his belief and more highly motivated to perform the behavior (P. 326)." The relevance of these statements regarding the current study is obvious.

Rokeach's research is of particular interest because of his concept of value and theory of value change which seeks to expose a person to information designed to make him consciously aware of states of inconsistency that exist chronically within his own value-attitude system below the level of his conscious awareness and its role in religion. Since the most comprehensive report of his research on value systems in religion was given in the H. Paul Douglas Lectures for 1969, much of the information considered in this section has been abstracted from that presentation which consisted of two parts.

1. .... Whether or not those who are religious do indeed have a distinctive set of moral values that set them apart from others who are less religious.
2. Whether or not the moral values claimed by and for those who are religious have relevance for life in a modern society, whether they facilitate or hinder the growth of concern for the welfare of other members of the human species (P. 3).

Using his Values Survey, Form D (1968), Rokeach conducted two studies:

1. a national area probability sample of about 1,400 Americans over 21
2. a sample of approximately 300 college students at Michigan State University.

Requested demographic information included religious affiliation, frequency of church attendance, perceived importance of religion in one's daily life (college sample only).

Before any discussion of the results of Rokeach's research, it should be noted that the correlations between values are generally low; the highest is .35.

In brief, the value systems of groups nominally identified with religion are summarized as follows:

1. The largest terminal difference is found for Salvation: Protestants ranked it fourth; Catholics, thirteenth; Jews and non-believers ranked it last, eighteenth.



2. Other significant terminal differences, which were described as probably cultural or socio-economic:

a. Jews ranked highest a sense of accomplishment, equality, pleasure, family security, inner harmony, and wisdom.

b. Non-believers placed a higher value on an exciting life, a sense of accomplishment, equality, and pleasure, and a lower value on family and national security.

c. Protestants ranked a sense of accomplishment lower than the remaining groups.

d. Catholics valued national security more, and equality and pleasure less than any of the remaining groups.

In considering instrumental value differences, Rokeach distinguishes between moral values: clean, forgiving, helpful, honest, loving, obedient, polite, responsible, and self-controlled, which have an interpersonal focus; and competence values, preferred modes of behavior whose focus is personal: ambitious, broad-minded, capable, imaginative, independent, intellectual, logical; and indeterminate: courageous, and cheerful.

The major group differences for instrumental values were:

1. Forgiving was ranked fourth by Catholics and Protestants, fifteenth and sixteenth by non-believers and Jews respectively.

2. Clean, obedient, and polite were ranked highest by Christians.

3. Honest followed the same pattern but was not statistically significant.

4. Helpful, loving, responsible, ambitious, and self-controlled showed no significant group differences.

5. Imaginative was ranked highest by non-believers.

6. Jews valued capable, independent, intellectual, and logical.

Two values, salvation and forgiving, stand out as distinctively Christian, since they distinguished more sharply than any of the remaining values between Protestants and Catholics on the one hand and Jews and non-believers on the other (P. 8).

#### 4. Membership in a Chosen Group

Since much of the theory regarding this study has revolved around the individual's social role, and since there is definite questioning of respect for the dignity of the individual within the context of any social system, it seemed essential to evaluate the contribution of the individual's chosen group. Likert-type questionnaires regarding satisfaction, morale, group cohesiveness, etc. have been used in assessing the morale and/or satisfaction of members of most organizations including the Church and its components; for example, Sisters' Survey (1967), Survey of the Catholic Priesthood (NORC, 1971). Rather than add another organizational climate questionnaire per se to the research instruments it was decided:

1. To ask subjects to rank four groups -- family, work or professional, an interest or prayer group within the Church, and (for Religious only) their religious order, and to rate the importance of the chosen group;
2. To modify the Human Relations and Value Surveys to include the group role in determining satisfaction, attainment, aspiration, and importance of the items in the two questionnaires.

Porter (1961) has noted that the three ratings for an item mea-

sure three theoretically distinct aspects of organizational satisfaction and Kotre (1971) found that judgment of items designed to assess behavior relevant to an organization (specifically the Roman Catholic Church) yielded information more relevant to such behavior when made in the context of organizational membership (viz attainment and importance ratings especially) than when made independently of such context (such as the original Rokeach instrument requires).

Set against the described basis for the study, the next chapter deals with answers to the questions originally posed:

"What is a Religious?" "What is a Layperson?" and "What is the difference between a Religious, a Layperson and a Former (Ex) Religious?" will be sought by examining the interpersonal world, human relationships, values, and chosen groups of these women in the Roman Catholic Church today.

## Chapter II

### Procedure and Results

Since the research consisted of three distinct phases, only an overall view of the research design will be presented in this first section. Broadly speaking, the research comprised three groups of subjects and utilized five research instruments.

#### SUBJECTS

To ascertain the differences in perceptions among women members of the Roman Catholic Church, three groups of subjects were used: Laywomen, Religious, and Ex-Religious. Volunteer Sisters, who did not participate in the final study, were used in pilot studies needed to develop the research instruments, and all three groups were used in the final research which it was hoped, would consist of approximately 450 Sisters, 450 Laywomen and 100 Ex-Religious.

#### RESEARCH INSTRUMENTS

Proposed research instruments included:

1. Kelly's Conceptual Grid
2. Human Relations Survey based on LaGaipa's Friendship Expectancy Inventory
3. Value Survey - a modified form of Rokeach's Value Survey Form D
4. Group Importance Rating sheet
5. Personal Information sheet

#### PROCEDURE

Since the research consisted of three phases or stages, with somewhat different procedure for each phase, the various methods will be

discussed separately. The three phases are:

1. A pilot study to evaluate the use of the Conceptual Grid as a research instrument.
2. Pilot studies to identify the dimensions relative to the study and to aid in the design of appropriate research instruments.
3. Studies to determine the relationship of these dimensions to values and friendship and how all of these dimensions discriminated among groups.

#### DATA ANALYSIS

Data was analyzed by means of:

1. Factor analysis of each test.
2. Correlation of factor scores.
3. Selection of one or more representative scales for each factor and further analysis of those scales.
4. Analysis of variance.
5. Stepwise discriminant analysis of the factors.

#### PREDICTIONS

Since this was an exploratory study it was difficult to predict what differences would emerge. However, it was predicted that:

1. there would be a significant difference in the perceptions of self and others among the three groups of women
2. there would be a blurring of perceived roles of Laywomen and Religious
3. Ex-Religious would be perceived mid-way between Laywomen and Religious.

## PHASE I

Phase I consisted of preliminary investigations carried out to ascertain the effectiveness of the original form of the Conceptual Grid to identify dimensions relative to this study.

## SUBJECTS

Twelve volunteer Sisters were accepted as the pilot group of subjects. Twelve was considered to be an adequate sample to gauge the effectiveness of the Conceptual Grid.

## RESEARCH INSTRUMENT

### Kelly's Role Repertoire Test (Conceptual Grid or REP Test).

Classified as a semi-projective test, the Conceptual Grid is an application of concept formation test procedure in which the subject constructs "those persons with whom the subject has had to deal in his daily living (Kelly, 1955, P. 219)." Discriminations are made among these familiar persons according to perceived similarities and differences among them. The ways in which an individual makes these basic discriminations are referred to as his personal constructs. The Conceptual Grid attempts to assess these personal constructs by designating certain familiar individuals, including the self, among whom the subject is asked to determine ways in which the individuals are alike, "constructs," and ways in which they differ, "contrasts," in terms of behavior, actions, personalities, or personal characteristics common to their everyday thinking.

## PROCEDURE

The investigator met with each of the volunteers to explain the study and how to complete the Conceptual Grid consisting of 22 discriminations indicating Similarities (Constructs) and Differences (Contrasts) among 22 designated concepts consisting of self, family members, religious, and non-religious, or lay co-workers (See Appendix A).

## RESULTS

Due to the projective nature of the test it yielded many descriptive dimensions which differed for each subject. Many of these dimensions were quite similar. It seemed reasonable, therefore, to make use of test results in constructing a standard instrument, based in part upon the words supplied by the Sisters on the Grid. In this way dimensions of theoretical interest could be investigated, maximizing use of potential subjects' own language, while at the same time amenable to statistical procedures requiring common items for all subjects. The major step in Phase II research, therefore, was the design of a Semantic Differential to investigate relevant dimensions that might be used to provide a standard set of constructs for a modified Grid to be used in Phase III, the major data gathering phase of the dissertation.

## PHASE II

Phase II consisted of the construction of a standard instrument based in part upon the replies given in Phase I.

## SUBJECTS

The raters were 113 volunteer subjects who were members of active and contemplative religious orders in Windsor, Chatham, London, Hamilton, and Waterdown, Ontario. In order to obtain their cooperation and to explain the rationale for the study, the investigator personally met with each subject.

## RESEARCH INSTRUMENT

Development of the Semantic Differential. In the design of the Semantic Differential to be used to provide the standard set of constructs for a modified Conceptual Grid, it appeared essential not to restrict subjects to Osgood's dimensions, as developed by Osgood, Suci and Tannenbaum (1957), but rather to elicit those significant for Sisters. Therefore 106 scales were chosen from the original free responses given on the Grid, as well as from sources cited in psychological literature. Among the sources and instruments used were the following:

1. Internal-External Locus of Control studies (Rotter, 1965, 1971).
2. McClelland's Achievement studies (McClelland, 1961).
3. Study of Protestant Ethic (Mirels & Garrett, 1971).
4. Studies of the authoritarian Personality (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1964).
5. Study of ego strength and anxiety of seminarians (Cacioli, 1968).
6. Study of ego strength and adjustment to religious life (Corr, 1962).
7. Survey of the Catholic priesthood in the U.S.A. (NORC, 1971).
8. Study of the differences between Catholics who remain in the Church



and those who abandon it (Kotre, 1971).

9. Study of the psychological assessment of candidates for a religious order (Weisgerber, 1969).
10. Self-study for renewal of Sisters (Sisters of Charity, BVM, 1968).
11. Psychological Well-being Scale (Bradburn, 1965).
12. Interpersonal Check List (Leary, 1965).
13. Pretebob Personality Inventory (Linden, 1965).
14. Candidate Evaluation (Sisters of St. Joseph, Mass., 1970).
15. Sisters' survey of religious orders (Conf. of Major Religious Superiors, 1967).
16. Studies of the measurement of meaning (Osgood, Suci, Tannenbaum, 1965).
17. Studies of physiological responses to stimulus properties (Libby, Lacey, & Lacey, 1973).
18. Experiments concerning aesthetics (Berlue, 1965).
19. Early studies and experimental research (Wundt, 1910-20).
20. Studies of the relative achievement of Italians and Jews (Bronfenbrenner & Strodbeck, 1958).

By using known psychological dimensions in addition to the Sisters' own constructs, greater understanding of results was anticipated. The 106 scales employed on the Semantic Differential were culled by an extensive process of comparison and elimination from many hundreds of personal constructs elicited from the Sisters and suggestions from psychological and religious sources. These were grouped, a priori, into nine loose categories:

1. Attitudes towards Authority, such as valuing rules above individuals

- (Pilot study, 1971) dictatorial (Leary, 1965), thinks the Church is the Clergy (Kotre, 1971).
2. Internal-External Control (Rotter, 1965) and Protestant Ethic (Merils & Garrett, 1971).
  3. Meta dimensions pervasive in psychological literature, such as Evaluation, Activity and Potency, (Osgood, 1965), Pleasantness, Interest, Value and Complexity (Libby, Lacey and Lacey, 1973), (Berlyne, 1965), (Wundt, 1910-20).
  4. Morale, including such items as satisfaction, happiness, wanting life to continue as it's going now (Bradburn, 1965), feeling accepted and liked (Pilot Study, 1971).
  5. Organizational Constraints such as resentment of hierarchy and censorship (NORC study, 1971).
  6. Self Concept described by dimensions such as considerate (Leary, 1965, Pilot study, 1971), feeling things are not all mixed up in own life (Bradburn, 1965), (Coopersmith, 1972).
  7. Acceptance of Social Change dimensions regarding the kind of attire of Sisters (Kotre, 1971), contentment with the status quo (NORC study, 1971), responding to new trends (Pilot study, 1971).
  8. Belief in the Supernatural, ranging from concern about living for God alone (Kotre, 1971), to radiating love for mankind (Pilot study, 1971).
  9. Leadership dimensions such as initiating activities (McClelland, 1961), desiring to lead, and enjoying positions of authority (Pilot study, 1971).

Each of four concepts were rated on the 106 item Semantic Differential (see Appendix B):

1. Most Successful Lay Co-Worker You Know
2. Religious Sister You Like Best
3. Your Own Mother
4. Yourself

## RESULTS

Four separate principal components analyses of subjects' ratings on the 106 scales, one for each of the four concepts, were performed. These analyses yielded from 23 to 28 factors depending on the concept rated. After varimax rotations obvious similarities appeared among the sets of principal components for the four concepts. This fact suggested that a single principal components factor analysis, combining the four concepts, would be helpful for identifying a set of factors which would replicate when scales based upon them were administered to different subjects with possible modification of the concepts.

Therefore the 106 semantic differential ratings of the four concepts that had been made by the 113 respondents were subjected to a final principal components factor analysis with unities in the diagonal. The analysis yielded 23 principal components with eigenvalues equal to or greater than 1.00, accounting for 67% of the total variance. Eigenvalues ranged from 24.55, 8.59, 5.74, 3.63 and 3.10, for the first five factors respectively, to 1.07, 1.05, 1.04, 1.01 and 1.00 for the last five factors respectively. The 23 factors were rotated by the varimax technique with results as shown in Table 1. Each of the 23 factors was

clearly defined by scales loading .50 or higher on that factor exclusively. Each was easily interpretable in terms of the scales which exclusively define it, although in some cases interpretation is clarified by examination of other scales. Only 2 scales had loadings of .50 or higher on more than one factor; 24 did not attain loadings of .50 on any factor. Factors are grouped in Table 1 according to factor structure and descriptive names for the factors are numbered I through XXIII.

Factor I, General Religious Self Concept and Morale, was defined by 30 scales representing eight of the nine a priori groupings. The highest loading item, "equates success with hard work vs equates success with luck", was from the a priori grouping, Locus of Control, and, surprisingly turned out to be an item modified from the Mirels-Garrett Protestant Ethic Scale (Mirels & Garrett, 1971). The next two highest loading items, "pleased about accomplishing things vs not pleased about accomplishing things" and "happy vs not too happy", were both adapted from items used by Bradburn (1969) to measure the affect involved with psychological well-being. The high loading of "pleasant vs unpleasant", a meta dimensional item which differentiates physiological responses to personal stimulus attributes (Libby, Lacey & Lacey, 1973) confirms the identification of the factor with positive and negative self affect. The high loadings of religious items, such as "believes in power of prayer vs believes in self control and determination" and "believes church membership hinders becoming a full human being" shows that, for these highly religious Catholics, positive feelings regarding their deepest convictions are associated with good morale and interestingly, with belief in the Protestant Ethic admonition that success comes

TABLE 1

Factor loadings and communalities of the 106 Semantic Differential Scales. Positive loadings indicate positive correlations with the factors. Decimal points omitted. Scales are grouped under the factor upon which they load most heavily, and renumbered accordingly. The original a priori groupings and theoretical bases are indicated. (N = 113)













through hard work, not luck. Obviously the so-called Protestant Ethic is better named the "work ethic". That all of the preceding dimensions, work ethic, morale, and religious beliefs, are, for these subjects, intimately bound up with the self concept is shown by the high loadings of "approachable vs distant", "feels accepted and liked vs feels neglected and lonely", "poised vs ill at ease", and "feels things are not all mixed up in life vs feels things are all mixed up in own life". Other loadings reinforce the interpretation that this factor concerns deepest feelings about the self; thus the high loadings of "strong vs weak", and "good vs bad" - items which for Osgood (Osgood, Suci & Tannenbaum, 1957) are usually distrust dimensions--along with items concerned with independence to make one's own decisions. The common focus upon the self concept of the seemingly heterogeneous item on this factor is evident.

Factor II, Leadership, was defined by eight scales, five from the a priori Leadership grouping, two from Acceptance of Social Change, and one from Self-Concept, "self-confident vs lacks self-confidence," which also loads high on Factor I. The item, "prefers not to lead vs prefers to lead," lends obvious face validity to the definition of this factor. The inclusion of "initiates activities vs prefers to let others take the lead," "initiates change vs doesn't initiate change," and "feels able to influence organizational policy vs feels unable to influence organizational policy," and other related items suggest the "Initiating Structure" factor identified in the Ohio State Leadership studies (e.g. Halpin & Winer, 1952) as a major aspect of leadership. The inclusion of acceptance of Social Change items here reflects

Post-Vatican II and the changing attitude towards greater sharing of leadership within the Church.

Factor III, Contentment with Status Quo, combines an item originally thought related to Morale "wants life to continue as it is going now vs wishes parts of present life could be change," and an item from the a priori category, Acceptance of Social Change, "content with status quo vs desires change." Apparently both these items reflect aspirations for, rather than acceptance of Social Change, not intimately bound to the self concept--hence their failure to load on Factor I as do so many morale items, as well as the item "responsive to new trends vs reluctant to follow new trends," which had been expected to combine with "content with status quo vs desires change," to reflect Acceptance of Social Change. It would seem that Acceptance of Social Change is then at least a two-dimensional construct. On the one hand, people who resent change are unhappy and dissatisfied while those responsive to it are not. On the other hand, a desire for social change concerns only parts of the present life so that Contentment with the Status Quo does not lead to marked unhappiness. This interpretation of Factor III is further supported by the .37 loading of "prefers traditional clothing vs prefers contemporary dress," and the .50 loading of "follows tradition vs strives for change."

Factor IV, Prayer vs Good Works, comprising 6 scales summarizes many of the questioned trends of contemporary religious life; especially those concerned with prayer and social action, as can be seen by the highest loading factor "committed to social action vs committed to prayer," (NORC study, 1971). The indicated .26 correlation between this

scale and the Leadership factor is not surprising in view of the previously mentioned emerging concept of shared leadership within the Church whereas the rest of the items have small to moderate loadings in Factor I. Of the three other items suggested by the same study, again concerning prayer vs good works, the scale "prayer more important than good works vs good works more important than prayer," has a high loading on Factor I, thus allying itself the General Religious Self Concept. Two other NORC scales, "values good works above prayer vs values prayer above good works," and "prayer more important than good works vs good works more important than prayer," are allied with Factors I and X, General Religious Self Concept and Morale, and Acceptance of Church Dogma, respectively.

Religious people who place greater importance and value on good works as opposed to prayer, find it more difficult to accept Church Dogma and are less satisfied with themselves. This again underscores some of the questioning prevalent within the Church. Another Protestant Ethic item (Mirel & Garrett, 1971), "believes that the good life comes through prayer vs believes that the good life comes through hard work," is almost equally shared with Factor I. To the extent that commitment to social action rather than prayer actually involves the belief that the good life comes from hard work rather than prayer, the religious person is unhappy and ill at ease. Another of Kotre's items, "values living for God alone vs values living for self and other human beings," seems to focus on the central issue underlying this factor of Good Works vs Prayer--namely the tendency to regard contemplative devotion of one's time to God through prayer and active working to realize the wishes of

God through helping other human beings as being almost mutually exclusive. Except for Scale 41, there seems little doubt of the close alliance indicated between the two factors, Prayer vs Good Works and General Religious Self Concept and Morale.

Factor V, Autonomy, emerges as a fairly clear-cut Locus of Control factor, rather than corroborating the a priori grouping of Locus of Control and Protestant Ethic groupings. It is defined by two scales, "feels controlled by others vs feels in control of own destiny," and "feels personal situation probably due to chance vs feels master of own fate." Superficially these items seem very similar to the Factor I item, "feels success dependent on own efforts vs feels success is a matter of luck, " and "feels free to make decisions vs feels bound by decisions of others." Both Factor V and the cited Factor I items involve contrasts with being compelled by others and being directed by luck. However the Factor I items contrast control by others or by luck with day to day self initiated activities such as work or decision making, while the Factor V items contrast the same kinds of control with a "feeling of being in control of own "destiny", or "fate,"-- constructs which have no necessary relationship to self initiation of everyday activities. Apparently, whether or not one believes in hard work, feels free to make one's own decisions, or feels success is dependent on one's own efforts, has no relationship to whether or not one feels master of one's own "fate" or "destiny." The distinction between the Protestant Ethic work items, which served as source of several of the Factor I items similar in content to Factor V and the Rotter construct of Internal vs External Locus of Control, which was the source of Factor V items seems to be very clear among

subjects used in this study. The work ethic involves whether or not we feel in control of our moment to moment and day to day personal and organizational activities; the Internal-External control construct, as represented by the items selected, seems to involve an individual's responsibility for his fate.

It might be noted that the Protestant Ethic items which did not load on Factor I, loaded instead, not on Factor V, but on Factors XII, XIV, XVII and XVIII as will be described later.

Factor VI, Consideration-Democracy, is a somewhat multifaceted portrait of nine desirable personal qualities--almost all of which have a close relationship to the Consideration factor identified, along with Initiating Structure, as one of the two major aspects of leadership by the Ohio State Studies of Leadership (e.g. Halpin & Winer, 1952). Interestingly, all nine scales were derived from the Grid pilot study, although, as indicated, "dictatorial vs accepts suggestions," and "inconsiderate vs considerate," were also suggested by the Interpersonal Check List (Leary, 1965).

Factor VII, Resentment of Hierarchical Structure, is composed primarily of items adopted from the NORC study of priests' attitudes towards the Church hierarchy. In adapting these items to the Semantic Differential format they were phrased to apply to organizations in general. An a priori categorization of these items as discriminating people along a dimension of resentment of hierarchical structure and constraints of organizations proved correct. It is important to compare these Organizational Constraint items with another item so categorized a priori, "believe Church membership leads to becoming a full human being vs believes Church membership hinders becoming a full human

being." This item was not altered by substituting "organization" for "Church". It seems that the subjects discriminate clearly between their resentment of the humanly imposed restrictions of the Church as an organization, and their attitude toward the belief system involved in Church membership. These latter attributes are a central part of their self-concept, quite independent of their feelings about the organizational side of the Church.

Factor VIII, Attention, consists of a single scale. Although the item "'blah' vs attention getting" does show some small relationship to other a priori grouped Meta scales, its loadings are not high enough to warrant forcing an arbitrary alliance. Of some interest is the fact that this is the only Meta scale that fails to combine factorially with at least one other of its counterparts. It is difficult to conceptualize exactly how the subjects interpreted this factor.

Factor IX, Maturity Through Divergence, is another single scale factor based on "thinks that true maturity requires outgrowing divergent ideas vs thinks that true maturity requires channelling divergent ideas." An a priori Acceptance of Social Change item, it does indicate a small relationship with Factor III, Acceptance of Social Change, as well as with Factor XV, Encouragement of Self-Direction. The expectation that this item might be related to the influence of leadership is not borne out statistically. This item, standing alone as it does, suggests a fairly precise delineation of the components of the Acceptance of Social Change dimension.

Factor X. Acceptance of Church Dogma, groups three items concerned with basic beliefs, which Kotre found distinguished between those who remained within the Church and those who left. As might be



expected, these items have loadings which indicate a small but consistent relationship with the General Religious Self Concept described by Factor I.

Factor XI, Arrangement of Own Life, consists of a single Locus of Control scale, "arranges own life vs believes life is arranged by others." A moderate bond with Factor I is represented by the loading  $-.32$ .

Factor XII, Success Through Hard Work, Given Ability, has already been mentioned as comprising a single Protestant Ethic Scale. However there is an indicated relationship with Factor I and Factor VII which suggests the General Religious Self Concept item, "equates success with hard work vs equates success with luck," and Resentment of Hierarchical Structures do in fact pertain to the individual who subscribes to Factor XII.

Factor XIII, Complacency, made up of the single Self Concept scale, "complacent vs striving," surprisingly emerges quite definitely as an independent factor, with a small relationship with several other personally descriptive Factors such as I, II and VI.

Factor XIV, Busyness to Avoid Worry, is another factor consisting of a single Protestant Ethic scale, "avoids worry by keeping busy vs reflects about problems." Despite Factor V's emergence as a clear delineator between Locus of Control and Protestant Ethic items the relationship normally indicated among these items is again reflected here by the  $-.12$  loading on Factor V.

Factor XV, Encouragement of Self Direction, groups two Attitude Towards Authority scales. At first glance, "equates good leadership with ability to direct others vs equates good leadership to encourage

self direction in others" seems an unlikely combination for "prefers authority centered in few vs prefers authority centered in many."

Upon closer examination, however, it appears reasonable that encouragement of self-direction should promote authority centered in many. The suggestion that this thinking is somewhat new within the Church is shown by the relationship of this factor to Factor III, which is concerned with Acceptance of Social Change.

Factor XVI, Centrality of the Clergy, also is made up of a priori Attitude Towards Authority scales; in this instance two suggested by Kotre. The scales making up the factors, "thinks the clergy is at the core of the Church, the people at the periphery vs thinks no distinction can be made between the core and the periphery," and "thinks that the Church is the clergy vs thinks that the Church is the people", were powerful enough to distinguish between Kotre's "Ins," those who remained in the Church, and his "Outs," those who left it. A consideration of the current changes relating to the hierarchical structure of the Church indicates the logic of this factor structure. This interpretation is bolstered by the .50 loadings of "follows tradition vs strives for change," on both this factor and Factor III, Contentment with Status Quo.

Factors XVII through XXIII are each defined by only one scale and are sufficiently described by their names:

XVII, Implications of Dislike of Hard Work

XVIII, Desirability of Leisure Time

XIX, Belief in Publicizing Good Works

XX, Value of Obedience to Supernatural Power

XXI, Degree of Dissatisfaction

XXII, Restlessness

XXIII, Tension

The rest of Table 1 shows the loadings of two scales which loaded above .50 on more than one factor, and the loading of 24 other scales which loaded below .50 on all factors. These loadings have been mentioned in interpreting some factors and may be of interest to the readers who wish to explore more fully the meanings of the factors.

Based on the Semantic Differential results, 45 scales were selected, for use on the modified REP (Grid) Test in the final phase of the research, using the following criteria:

1. Results of the principal components analysis of the 106 scales, 4 concepts, and 113 subjects. After a varimax rotation the top loading scales on all factors which had at least 3 loadings of .40, and eigenvalues  $\geq 1.00$ , plus 5 of the Meta scales were considered.
2. It was verified that these scales all had greater factor loadings than those, which by a simplified analysis of variance did not discriminate among the four concepts. The simplified analysis of variance consisted of selecting those scales with a difference greater than 2 (standard Error).

The finalized modification of the REP (Grid) Test consists of 7 concepts, persons with whom the individual normally interacts in a meaningful way, and 45 scales comprising the 9 dimensions cited previously and now seen as verified by the factor analysis. (See Appendix B).

Phase III consisted of studies to determine the relationship of the Conceptual Grid dimensions to values and friendship and how all of these dimensions discriminated among groups.

PHASE 111SUBJECTS

Three groups of Roman Catholic women were used as subjects: Laywomen, who had never been members of a religious order, Religious (Sisters), members of a religious order, and Ex-Religious (former Sisters, women who had been, but no longer were members of a religious order).

Five religious communities in Ontario were solicited for volunteers for the three groups. Religious were asked to:

1. complete the tests
2. have a peer Laywoman counterpart complete the tests
3. provide names of any Ex-Religious who would not object to being asked to complete the tests.

Two packets of tests were left with each of 465 Sisters, with whom the investigator met in many small groups to explain the purpose of the research, the general types of questionnaires used, and how anonymity would be preserved by allowing respondents to mail them to the investigator at the University of Windsor, using the enclosed, stamped, addressed envelope, or to return the test packets to designated places. An appeal was made to return all test packets, regardless of whether or not the questionnaires had been answered. (It seemed essential that all women who were asked have the opportunity to participate or not without their being identified as participants or non-participants). In addition to the described personal distribution, test materials were also mailed to 265 Laywomen and 165 Ex-Religious whose names and addresses were provided by interested participants.

Returns, as shown in Table 2, included 341 packets for most analyses.

Table 2

Summary of Returns

	<u>Distributed</u>	<u>Returned Blank</u>	<u>Insufficiently Completed for Use</u>	<u>Usable</u>	<u>Total Returns</u>
Laywomen	730	37	175	119	331
Religious	465	133	156	176	465
Ex-Religious	<u>170</u>	<u>10</u>	<u>46</u>	<u>46</u>	<u>102</u>
Combined	1365	180	377	341	898

Note: Of the 341 completed questionnaires, 13 had to be eliminated for the three final analyses in which Age and the Group Satisfaction scale data were included.

It is realized that neither our group of "peer Laywomen counterparts" nor the Ex-Religious can be considered a random sample because of their obvious close bonds with Sisters. It was hoped however that the additional 265 Laywomen to whom the questionnaires were mailed would balance the subject population of Laywomen.

Background data for the 341 subjects are summarized in Table 3.

Table 3  
Summary of Background Data

	Variable	Lawwomen (N-119)	Religious (N-176)	Ex-religious (N-46)	Combined (N-341)
Age	Under 25	7.56%	7.95%	15.22%	8.80%
	25 - 30	15.97	9.66	39.13	15.84
	31 - 35	17.65	7.39	23.91	13.20
	36 - 40	9.24	9.09	10.87	9.18
	41 - 45	10.08	12.50	4.35	10.56
	46 - 50	9.24	10.23	2.17	8.80
	51 - 55	10.08	9.09	4.35	8.80
	56 - 60	7.56	9.66		7.62
	61 - 65	5.88	6.25		5.28
	Over 65	2.52	17.61		9.96
	No response	4.22	0.57		1.76
		100.00%	100.00%	100.00%	100.00%
Education	Grade school completed	3.36%	5.11%	2.17%	4.11%
	High school completed	21.00	16.48	23.91	19.06
	University - incomplete	26.89	27.27	32.61	27.86
	University - complete	25.21	34.09	26.09	29.91
	Other	19.32	14.20	15.22	16.11
	No response	4.22	2.85	0.0	2.9
		100.00%	100.00%	100.00%	100.00%

Table 3--Continued

Variable	Laywomen (N=119)	Religious (N=176)	Ex-religious (N=46)	Combined (N=341)
<b>Profession</b>				
Administrative	1.68%	3.41%	2	2.35%
Home-maker	8.40	7.19	2.17	7.03
Institutional Service	3.36	6.25	2.17	4.69
Music Teacher	5.04	3.98	10.87	5.28
Nurse	12.60	14.77	28.26	15.84
Other Health Care	5.88	4.55	4.35	4.99
Office Worker	9.24	2.84	13.04	6.43
Social Worker	3.36	2.27	4.35	2.93
Teacher	5.04	2.27		2.93
	100.00%	100.00%	100.00%	100.00%
<b>Years of Experience</b>				
Less than 10	19.50%	23.86%	69.57%	35.48%
10 - 15	21.85	15.34	21.74	18.68
16 - 20	8.40	8.52	6.52	8.21
21 - 25	8.40	10.23	0.0	8.21
26 - 30	7.56	7.95	2.17	7.04
31 - 35	1.68	9.09	0.0	5.28
36 - 40	5.04	7.95	0.0	5.87
41 - 45	2.52	4.55	0.0	1.21
Over 45	1.68	10.21	0.0	5.87
No response	3.37	2.28	0.0	2.35
	100.00%	100.00%	100.00%	100.00%

Table 3--Continued

Variable	Laywomen (N=119)	Religious (N=176)	Ex-religious (N=46)	Combined (N=341)
Position of Authority held:				
Within Group				
Yes	61.34%	38.07%	2.17%	41.35%
No	32.77	59.09	86.96	51.67
No response	5.89	2.84	10.87	4.98
	100.00%	100.00%	100.00%	100.00%
Outside Group				
Yes	53.78%	38.64%	28.26%	42.52%
No	40.34	55.11	67.39	51.61
No response	5.88	6.25	4.35	5.87
	100.00%	100.00%	100.00%	100.00%
Marital Status (Laywomen)				
Married	68.07%	N.A.	N.A. <sup>1</sup>	N.A.
Single	26.89			
No response	5.04			
	100.00%			
Years in Religious Community				
1 - 10	N.A.	17.05%	67.39%	
11 - 15		13.64	15.21	
16 - 20		10.23	6.52	
21 - 25		12.50	6.52	
26 - 30		5.11	2.17	
31 - 35		11.93		
36 - 40		8.52		
41 - 45		7.95		
Over 45		9.66		
No-Response		3.41	2.17	
		100.00%	100.00%	

<sup>1</sup> Information regarding Marital Status of Ex-Religious was not asked.



Table 3--Continued

Variable	Laywomen (N=119)	Religious (N=176)	Ex-religious (N=46)	Combined (N=141)
Years Since Leaving Religious Community:				
0 - 2 years	N.A.	N.A.	41.31%	N.A.
3 - 5 years			50.00	
6 - 10 years			6.52	
11 - 15 years				
Over 15 years			2.17	
No response				
			<hr/> 100.00%	

## PROCEDURE

Phase III was designed to identify dimensions common to Catholic Laywomen, Sisters, and former Sisters who had left their Orders, but not the Church, and to determine how these dimensions discriminate among these groups. The test packet which elicited responses from the three groups contained four questionnaires consisting of:

1. a personal information sheet
2. a modified Conceptual Grid
3. a Human Relations Survey modified from La Gaipa's Friendship Expectancy Inventory (1969)
4. a Value Survey, modified from Rokeach's Value Survey (1967). It should be noted that one-third of the test packets also included Form D of the original Rokeach Value Survey (see Appendix C for a complete packet).

### Identification of dimensions common to the three groups

Four separate series of analyses were conducted upon the information contained in the three research instruments:

1. Conceptual Grid analyses
2. Human Relations and Value Surveys, and Composite Scores
  - A. Human Relations Survey
  - B. Value Survey
  - C. Composite Scores
3. Direct overall satisfaction ratings

4. Analyses of the relationships among the final dimensions emerging within each of the three preceding groups.

The analyses were designed to reduce the large number of responses to the research instruments--498 responses per subject--to a small subset of independent scores for each subject representing four major areas:

1. perception of herself and her interpersonal work
2. her feelings about human relationships
3. her value system
4. her overall levels of satisfaction, deprivation, needs, and values

#### 1. CONCEPTUAL GRID ANALYSES

The modified Conceptual Grid used in the study was an amalgamation of the original Kelly Grid, (Kelly, 1955) and the Osgood Semantic Differential (Osgood, Suci and Tannenbaum, 1957). In place of the constructs and contrasts, which according to the original grid procedure are suggested by subjects, the 45 scales from Phase I were used. The seven role constructs were the Self and six roles based upon the three groups of subjects--specifically one most liked and one least-liked person with whom the subject was familiar, from Laywomen, Religious, and Ex-Religious. Subjects ranked themselves and, for each role description, a person with whom they were personally familiar who fit the description. Each role occupant was rated on a seven point Semantic Differential scale according to instruments adapted from Osgood, Suci, and Tannenbaum (1957). Thus there were 315 Grid scores, for each respondent, one score for each of 45 scales for each of seven role

occupants (hereinafter called concepts in the interest of simplicity). Of the 45 scales used, 15 were derived from comparable populations of Sisters and priests, and 18 from the Phase I test.

Separate principal component analyses of the subjects' 45 ratings were performed for each of the seven concepts for each of the three groups of subjects. These analyses each yielded from 12 to 15 factors, depending on the concept and group rated. After varimax rotations, obvious similarities appeared among the three sets of principal components for each concept, irrespective of the group rated. These similarities suggested that the groups be combined and separate analyses for each component be performed on the combined group. These analyses, in turn, indicated that an overall analysis would be feasible, so an analysis combining groups and concepts was performed. These analyses were of two orders; first and second.

## RESULTS

### First Order Analyses

The intercorrelation of the 45 scales over both concepts and subjects, ( $N = 2387$ , 7 concepts X 341 subjects) were subjected to a principal components analyses which yielded nine factors with eigenvalues greater than 1.00, accounting for 52% of the total variance. Table 4 shows the nine factors after variance rotation. Note that the factors are numbered, for convenience of reference, to indicate both the factor number within a given factor analysis (the number after the decimal point) and level or order of analysis within the given hierarchy of factor analyses (the number before the decimal point)--first order factors being derived from the raw data and second order factors

7-10-77

Three order principal components analysis of the Conceptual grid, factor loadings and communalities of the SA Conceptual grid Scales. By type loading indicate positive correlations with the factors. Significant positive loading Scales are grouped under the factor upon which they load most heavily. The unrotated orderings. The number along the diagonal plus 1 factor identification indicating the level 1, the hierarchical analysis at which the factor appeared. The number after the decimal point indicates the factor score. The number of the Phase. Semantic differential factor on which the factor loaded and the factor grouping are indicated (e.g., 351).

Grid Scales		Factor 1 Semantic Differential		First Order Factors									
Factors		A Priori Grouping		1.1	1.2	1.3	1.4	1.5	1.6	1.7	1.8	1.9	2.0
<b>Factor 1.1 Spiritual Commitment</b>													
1.	Believes in accordance with plans for life after death vs lives for the here and now	I	Supernatural	76	-32	-12	-28	-01	-06	07	-13	02	62
2.	values personal salvation vs unconcerned about personal salvation	I	Supernatural	75	01	-03	-04	04	07	02	-17	02	61
3.	believes Church membership leads to becoming a full human being vs believes Church membership hinders becoming a full human being	I	Organizational Constraints	72	-00	-11	-09	-02	06	05	-13	-08	57
4.	feels that belief in a supreme being makes one free vs feels that belief in a supreme being deprives one of freedom	I	Supernatural	67	74	-09	08	-02	-01	07	-20	04	51
5.	believes in power of prayer vs believes in self control and determination	I	Supernatural	63	06	-16	-10	19	-26	10	-07	01	-55
6.	equates success with hard work vs equates success with luck	I	Locus of Control	53	19	-08	-27	-23	34	09	-00	08	55
<b>Factor 1.2 Initiative for Change</b>													
7.	initiates change vs doesn't initiate change	II	Acceptance of Social Change	00	70	-07	16	-06	12	01	-03	70	55
8.	initiates activities vs prefers to let others take the lead	II	Leadership	04	68	27	08	03	05	01	-02	-03	57
9.	takes initiative in organizing vs accepts organization by others	II	Leadership	10	64	24	05	-21	12	00	02	-06	54
10.	exciting vs boring	I	Meta	10	-57	-43	-32	06	12	10	05	01	54
<b>Factor 1.3 Dictatorial - Forceful Issue</b>													
11.	dictatorial vs accepts suggestions	III	Attitude Towards Authority	-10	05	27	16	-03	-02	-01	10	-12	50
12.	forceful vs gentle	III	Meta	-12	17	66	15	-04	10	04	02	04	51
13.	prefers to issue directives vs prefers to follow directive	III	Leadership	-01	35	40	12	-13	13	03	-01	-01	58
14.	equates good leadership with ability to direct others vs equates good leadership with ability to encourage self-direction in others	III	Attitude Towards Authority	-10	-05	61	01	19	00	16	02	-03	46
15.	pleasant vs unpleasant	I	Meta	35	42	-57	06	00	15	03	01	01	48
16.	open minded vs opinionated	III	Self-concept	10	23	-58	-11	10	12	11	02	03	46
<b>Factor 1.4 Assessment of Hierarchical Structure</b>													
17.	resents a censorship pressures vs does not perceive censorship pressures	VII	Organizational Constraints	05	11	17	69	-02	04	-01	09	04	53
18.	resents organizational hierarchical structure vs accepts organizational hierarchical structure	VII	Organizational Constraints	-27	15	21	63	03	07	-12	04	03	56
19.	feels hampered by organizational restraints vs feels unhampered by organizational restraints	VII	Organizational Constraints	-06	02	15	61	04	14	-21	17	-07	47
<b>Factor 1.5 Attitude Towards Authority</b>													
20.	feels controlled by others vs feels in control of own destiny	V	Locus of Control	01	16	03	05	20	-01	-17	04	-02	54
21.	dependent vs independent	VI	Attitude Towards Authority	04	-21	-05	-17	60	-02	16	-02	-04	48



13. Prefers to issue directives vs prefers to follow directive	II	Leadership	-01	38	61	12	-13	13	03	-01	50
14. Quotes good leadership with ability to direct others vs. quotes good leadership with ability to encourage self-direction in others	IV	Attitude Towards Authority	-10	-05	61	01	19	00	16	-12	47
15. Pleasant vs unpleasant	I	Morale	35	22	-32	16	07	15	13	01	55
16. Open minded vs opinionated	VI	Self-concept	10	23	-58	-11	13	17	11	02	44

#### Factor 1.4: Assessment of Hierarchical Structure

17.resents a censorship pressures vs does not perceive censorship pressures	VII	Organizational Constraints	05	11	17	69	-02	04	-01	09	04	53
18.resents organizational hierarchical structure vs accepts organizational hierarchical structure	VII	Organizational Constraints	-27	15	21	-63	03	07	-12	-04	03	56
19. feels hampered by organizational restraints vs feels unhindered by organizational restraints	VII	Organizational Constraints	-06	02	15	61	04	14	-21	-10	-07	47

#### Factor 1.5: Autonomy

20. feels controlled by others vs feels in control of own destiny	V	Locus of Control	01	-16	03	05	70	-01	-10	04	-02	54
21. dependent vs independent	VI	Attitude Towards Authority	04	-21	-08	-17	60	-32	16	-02	-04	48
22. feels personal situation probably due to chance vs feels master of own fate	V	Locus of Control	04	-10	-09	07	60	-07	-02	07	-24	41

#### Factor 1.6: Prayer vs Word Works

23. happy when working hard vs happy when praying	IV	Supernatural	-15	10	22	27	-06	64	04	06	-10	53
24. Committed to social action vs committed to prayer	IV	Acceptance of Social Change	-27	10	10	30	-09	49	04	13	-03	51

#### Factor 1.7: Discontentment With Status Quo

25. wants life to continue as it is going now vs wishes parts of present life could be changed	III	Morale	-08	05	07	-12	11	13	72	-03	03	57
26. content with status quo vs desires change	III	Acceptance of Social Change	22	-28	09	-72	10	07	54	01	-13	51
27. is doing well in getting what is wanted out of life vs is not doing the well in getting what is wanted out of life	I	Morale	32	23	-28	-09	-25	02	54	-11	05	59
28. feels things are not all mixed up in own life vs feels things are all mixed up in own life	I	Self-concept	34	16	-21	-11	-27	-07	-54	-04	-06	59

#### Factor 1.8: Acceptance of Church Inertia

29. found it hard to believe that Christ can really be present under the appearance of bread and wine vs found it easy to believe that Christ can really be present under the appearance of bread and wine	I	Supernatural	-17	07	04	10	01	07	-05	76	-14	65
30. found it hard to accept that there are three persons in one God vs found it easy to accept that there are three persons in one God	I	Supernatural	-21	-05	00	06	-03	04	04	03	-12	61
31. found it hard to accept that Christ rose from the dead vs found it easy to accept that Christ rose from the dead	I	Supernatural	-18	01	09	05	47	03	05	07	-02	47

#### Factor 1.9: Centrality of the Clergy

32. thinks that the clergy is at the core of the Church the people at the periphery vs thinks no distinction can be made between the core and the periphery	IV	Attitude Towards Authority	02	-02	06	-00	13	01	-03	-02	-05	30
33. thinks that the Church is the clergy vs thinks that the Church is the people	IV	Attitude Towards Authority	-25	-04	10	-01	06	-01	01	14	-05	40

Item	Description	Acceptance of Social Change									
		1	2	3	4	5	6	7	8	9	10
27	is doing well in getting what is wanted out of life vs. is not doing too well in getting what is wanted out of life	32	23	-24	-09	-25	02	24	-1	05	59
28	feels things are not all mixed up in one place vs. feels things are all mixed up in one place	34	16	-21	-11	-27	-07	-54	-04	06	53
Factor 1 A Acceptance of Church Issues											
29	found it hard to believe that Christ can really be present under the appearance of bread and wine vs. found it easy to believe that Christ can really be present under the appearance of bread and wine	-17	07	04	15	01	05	-05	16	-14	65
30	found it hard to believe that there are three persons in one God vs. found it easy to accept that there are three persons in one God	-21	-05	01	06	-03	04	-04	23	-12	61
31	found it hard to accept that Christ rose from the dead vs. found it easy to accept that Christ rose from the dead	-18	01	07	05	05	23	35	20	12	57
Factor 1 B Centrality of the Clergy											
32	thinks that the clergy is at the core of the Church the people at the periphery vs. thinks no distinction can be made between the core and the periphery	02	-02	04	-08	13	01	-03	-02	-02	30
33	thinks that the Church is the clergy vs. thinks that the Church is the people	-25	-04	15	-01	06	-01	01	14	05	60
Below 50											
34	values living for God alone vs. values living for self and other human beings	48	06	-03	-19	27	-43	14	04	07	51
35	feels free to make decisions vs. feels bound by decisions of others	06	46	-01	23	-32	05	21	07	09	42
36	strong vs. weak	37	42	-06	-03	-36	14	13	05	-09	50
37	follows tradition vs. strives for change	18	-41	21	-33	22	10	28	02	-12	53
Factor 2 Acceptance of Social Change											
38	sees charity as duty vs. sees charity as challenging	16	-33	26	05	06	18	23	01	-20	33
39	complex vs. simple	-05	29	47	43	06	17	-23	01	-01	44
40	happy vs. not happy	-27	32	-42	-19	-06	12	44	01	04	62
41	values individuals above rules vs. values rules above individuals	23	24	-42	35	04	11	-03	06	18	53
42	prefers authority centered in law vs. prefers authority centered in mercy	17	-00	21	-36	10	13	16	02	-22	32
43	believes that good works deserve praise vs. believes that good works need not be known to other people	-07	14	23	-29	25	19	-03	15	05	26
Factor 3 Morale											
44	pleased about accomplishing things vs. not pleased about accomplishing things	23	30	-01	-08	11	48	05	-01	10	40
45	feels success dependent on own efforts vs. feels success is a matter of luck	34	-29	-03	-21	-12	46	07	05	13	49

1. Loading of - .47 was below the .50 criterion

2. Loading of - .47 was below the .50 criterion



being derived from the first order factors.

Factor 1.1, Spiritual Commitment, consists of 6 of the 16 scales which loaded on Factor I, General Religious Self Concept and Morale, of the Phase I questionnaire. Four of the six items are from the a priori grouping, Supernatural. They are concerned with, perhaps, the most basic of all dimensions which distinguish the very religious from the less religious, namely, degree of belief in the hereafter--life after death and existence of a benign supernatural power, as opposed to primary concern with life on this earth. A fifth item suggests that formal membership in the Church is seen as the avenue to participation in the hereafter, rather than, as originally thought, to reflect degree of resentment of constraints on personal freedom due to the Church as a bureaucratic organization. The sixth item is concerned with the Protestant work ethic and shows that concern with prayer and the hereafter is combined with the norm of working hard for success rather than waiting for luck to determine things. If there is a hereafter and a supernatural being who listens to our prayers, luck has little to do with success, but hard work is quite consistent with it.

Loadings below .50 of other items clarify the above interpretation. Thus the believer in the supernatural values living for God alone (item 34, loading .48), is strong rather than weak (item 36, loading .37), feels success is dependent on own efforts rather than luck (item 45, loading .34), is pleasant rather than unpleasant (item 15, loading .35), feels things are not all mixed up in her life (item 28, loading .34), and accepts organizational hierarchical structures (item 18, loading .27). Commitment to the spiritual, as in Factor I of

Phase II, is associated with strength of self and good morale.

Factor 1.2, Initiative for Change, consists of three of the eight items which loaded on Factor II, Leadership, on Phase II. These items are all concerned with initiative for change--a dimension which now appears to encompass far more than mere initiation of structure on the part of a leader. Rather, people are discriminated along a broad dimension of initiating change in interpersonal and organizational matters, as opposed to passive acceptance of leadership by others. The initiator of change is exciting, the person who sits back and lets others take the reins is boring. Smaller loadings of other items reinforce this picture. The person who initiates change is free to make decisions (item 35, loading .46), strong (item 36, loading .42), strives for change rather than following tradition (item 37, loading .41), prefers to issue rather than follow directives (item 13, loading .39), sees charity as challenging, not as duty (item 38, loading .33), values individuals above rules (item 41, loading .29), is pleased about accomplishing things, happy, and complex rather than simple (items 44, 40, and 39, loadings .30, .32, and .29, respectively). Thus initiation of changes is associated with doing interesting things, good morale, and seeing life as challenging and colorful.

Factor 1.3, Dictatorial - Forcefulness, consists of six items, three of which are from Factor VI, Consideration - Democracy, of Phase II. These are dictatorial or accepts suggestions, forceful vs gentle, and opinionated rather than open minded. Preference to issue rather than follow directions is here seen to be more associated with arbitrary, autocratic leadership--an unpleasant attitude--rather than pleasantly exciting initiative for change in accord with Christian

principles which discount attaining positions of authority primarily for the power and status inherent in them. The autocratic person is seen as more concerned with directing others than encouraging self direction, with abuse of power rather than getting things done in ways which people will accept. The interpretation is bolstered by items with smaller loadings. Thus the dictatorially forceful person, as opposed to the person who initiates constructive change (Factor 1.2), puts rules above individuals (item 41, loading -.47) is boring rather than exciting (item 10, loading -.40), is unhappy rather than happy (item 40, loading -.47), is not doing too well in getting what is wanted out of life (item 27, loading -.28) and tends, if anything, to follow tradition rather than initiate change (item 37, loading .21), and sees charity as more a duty than challenging (item 38, loading .26). In common with the initiator of change, however, the autocrat is complex rather than simple (item 39, loading .47). Thus we have here a continuum along which people vary, from arbitrary one-way communication, using the "big stick" rather than the "carrot" and thus engendering hostility and resentment in others, to gentle acceptance of people as they are, including acceptance of their unwarranted direction.

Factor 1.4, Resentment of Hierarchical Structure, is identical with Factor VII of Phase II. Evidently the factor is a stable construct for the present population of subjects. Smaller loading items, which help the understanding of this factor, suggest that people seen as resenting the restraints of organizational hierarchy prefer authority centered in many, rather than few people (item 42, loading -.36), value individuals above rules (item 41, loading .35), strive somewhat for change rather than following tradition (item 37, loading -.33), are

somewhat less concerned that good works be known (item 43, loading -.29), more committed to social action as opposed to prayer (item 24, loading .39), than people not bothered by organization pressure.

Factor 1.5, Autonomy, is identical with Factor V of Phase II, with the exception that in addition to its original two scales, it includes "dependent vs independent," which loaded .47 on the factor in Phase II. People in control of their own destiny or fate are thus seen as independent, rather than dependent. Other items reinforce their interpretation. Autonomous people are strong, rather than weak (item 36, loading -.36); and free to make their own decisions (item 35, loading -.32).

Factor 1.6, Prayer vs Good Works, is apparently the same as Factor IV of Phase II, since it consists of two scales from that factor. Only one more of the original six scales for this factor from Phase II was included, "values living for God alone vs values living for self and other human beings." It loads -.43 on the present factor and .48 on factor 1.1 indicating that the more one values living for God alone, as opposed to living for self and other human beings, the more one is committed to belief in the hereafter and the more involved with prayer, as opposed to work and social action. Of particular interest are the loadings on this factor of items 44 (loading .48), 45 (loading .46), and 6 (loading .34) indicating that commitment to social action rather than prayer brings pleasure through accomplishment (though not necessarily happiness in general) and is associated with internal rather than external control insofar as success comes through one's own effort and work rather than through luck.

Factor 1.7, Discontent with Status Quo, consists of two items from the identically named Factor III of Phase II, "wants life to continue as it is going now vs wishes parts of present life could be changed," and "content with status quo vs desires change," as well as two items from Phase II Factor 1. The addition of these latter items suggests that contentment with the existing state of affairs is associated with doing well in getting what is wanted out of life and feeling things are not all mixed up in one's own life. The additional .44 loading of item 40 reinforces the interpretation that contentment with the status quo implies being happy rather than unhappy. It should be noted this factor represents feelings and desire regarding the continuance or change of the status quo, that is, personal morale rather than active initiation of change as reflected by Factor 1.2.

Factor 1.8, Acceptance of Church Dogma, replicates Factor X of Phase II, which included Kotre's (1971) items regarding three basic tenets of the Roman Catholic Church. Since all three scales concern acceptance of controversial (Kotre) Church doctrine which discriminates between lay persons who remain in and those who leave the Church, it would be surprising if they failed to emerge as a factor. The absence of any other items with loadings greater than .20 on this factor lends face validity to its definition.

Factor 1.9, Centrality of the Clergy, is the final factor, also replicating precisely the identically named factor, Factor XVI of Phase II, with one exception. Scale 37, "follows tradition vs strives for change," loaded .50 on the corresponding Phase II factor but loads only -.12 on the present factor. While the direction of this loading is

consistent with that of Phase II (the original items also have negative loadings on this factor), it does suggest that expanding the subject population to include Lay and Ex-Religious women, the belief that the Church is the clergy rather than the people becomes only minimally associated with the following tradition rather than striving for change.

It should be noted, as well, that the difference in populations between Phase II and Phase III likely account for some of the other differences in the results of the two studies. It would be erroneous to think that Sisters, who comprise one group of women within the Church, can adequately or validly represent three groups of Roman Catholic women.

The correlation matrix from which the preceding factors were generated is given in Table 5. In this matrix the correlations are grouped according to the factorial structure of Table 4. It may be noted that the factors represent clearly identifiable clusters of significant intercorrelations which, in most cases, are larger than other correlations outside the cluster in the same row and column. For the first four factors there are no exceptions to this rule. Where, in later factors, a scale does have a higher correlation with a scale outside the cluster representing its factor, the exception appears also in Table 2 as a factor loading on the factor on which the other scales load. In general, most scales loading on the former factor are correlated with the scales loading on the latter factor. Thus 11 of 12 correlations of Factor 1.5, Autonomy, scales with Factor 1.2, Initiative for Change, scales are negative, showing that persons who do not initiate change tend to be seen as dependent.



# Factor 1: Good works as faith

21. Faith when working hard as duty

22. Faith when working hard as duty

23. Faith when working hard as duty

24. Faith when working hard as duty

25. Faith when working hard as duty

26. Faith when working hard as duty

27. Faith when working hard as duty

28. Faith when working hard as duty

29. Faith when working hard as duty

30. Faith when working hard as duty

31. Faith when working hard as duty

32. Faith when working hard as duty

33. Faith when working hard as duty

34. Faith when working hard as duty

35. Faith when working hard as duty

36. Faith when working hard as duty

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38. Faith when working hard as duty

39. Faith when working hard as duty

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41. Faith when working hard as duty

42. Faith when working hard as duty

43. Faith when working hard as duty

44. Faith when working hard as duty

45. Faith when working hard as duty

46. Faith when working hard as duty

47. Faith when working hard as duty

48. Faith when working hard as duty

49. Faith when working hard as duty

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59. Faith when working hard as duty

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62. Faith when working hard as duty

63. Faith when working hard as duty

64. Faith when working hard as duty

65. Faith when working hard as duty

66. Faith when working hard as duty

67. Faith when working hard as duty

68. Faith when working hard as duty

69. Faith when working hard as duty

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72. Faith when working hard as duty

73. Faith when working hard as duty

74. Faith when working hard as duty

75. Faith when working hard as duty

76. Faith when working hard as duty

77. Faith when working hard as duty

78. Faith when working hard as duty

79. Faith when working hard as duty

80. Faith when working hard as duty



The principal components analysis of Table 4 resulted in 63 scores for each subject, consisting of one score on each of the nine factors for each of the seven concepts. Three questions may be considered for each factor.

1. Regardless of concept rated, are there significant differences among group means of the three groups of subjects, Laywomen, Religious, and Ex-Religious?
2. Regardless of group, does the factor identify significant differences among the seven concepts?
3. Does the pattern of differences among the concepts differ, depending on the group to which the subject belongs?

Affirmative answers to the first two questions, combined with a negative answer to the third would suggest that any one of the seven concept scores for a subject, or additive combination thereof, would be satisfactory for discriminating among the three groups of subjects. An affirmative answer to the third question would suggest that no single score on a factor would be satisfactory, since subjects for one group do not discriminate among the concepts in the same way as subjects from a different group.

To answer these questions analyses of the effects of Groups and Concepts upon each of the nine factors were conducted, taking Concepts as a repeated measure upon subjects. These analyses of variance are presented in Table 6, and corresponding means in Table 7. Clearly there are large and significant differences due to both Groups and Concepts. However six of the nine Group of Concept interactions are significant at the 5% level or better, including four at the 1% level or

Table 6

Summary of analyses of variance of the effects of groups and concepts upon subjects' factor scores for each of the 9 Conceptual Field Factors (N = 341)

df	Factor 1.1			Factor 1.2			Factor 1.3			Factor 1.4		
	SS	MS	F	SS	MS	F	SS	MS	F	SS	MS	F
Between Groups (1) Subjects (5)	48.88 1075.84	24.44 3.18	7.68***	5.74 581.57	2.87 1.74	1.65	2.67 328.09	1.33 .97	1.37	109.92 753.95	54.96 2.23	24.64***
Within Concepts (C) CXC SXC	311.00 34.49 915.65	51.83 2.87 .452	114.80 6.37**	123.70 33.02 1636.80	20.62 2.75 .81	25.54 3.41*	1000.58 31.34 1023.12	166.76 2.61 .50	330.56 5.18**	257.94 69.11 1195.07	42.99 5.76 .59	72.95 9.77***

df	Factor 1.5			Factor 1.6			Factor 1.7			Factor 1.8			Factor 1.9		
	SS	MS	F	SS	MS	F	SS	MS	F	SS	MS	F	SS	MS	F
Between Groups (C) Subjects (533A)	2 801.44	6.86 2.37	1.45	74.72 978.13	37.36 2.89	12.99***	11.97 745.19	5.98 2.20	2.21*	8.05 1536.59	4.02 4.55	.88	5.63 1247.84	2.81 3.69	.76
Within Concepts (C) CXC SXC	6 12 2028	15.80 19.12 1542.69	2.63 1.59 .76	153.28 66.44 1113.12	25.55 5.54 .55	46.54 10.09***	44.21 11.31 1573.14	7.37 .94 .78	9.50 1.21	82.80 16.16 742.33	13.89 1.35 .37	37.70 3.68*	58.84 15.60 1058.01	9.81 1.30 .52	18.50 2.49

0.01 < .05  
0.01 < .01  
0.01 < .001  
0.001

Table 7

Mean Factor Scores for Laywomen, Religious, Ex-Religious and Combined Groups for Each of the 9 Conceptual Grid Factors and Each of the 7 Concepts

Conceptual Grid Factors	Self	Laywomen Liked		Religious Liked		Ex-Religious Liked		Combined
		Most	Least	Most	Least	Most	Least	
Factor 1.1 Spiritual Commitment								
Laywomen	-.08	.22	.85	-.32	-.26	.17	.61	.17
Religious	-.63	-.17	.27	-.58	-.32	.15	.33	-.14
Ex-Religious	.01	.36	.69	-.39	-.38	.14	.21	.89
Combined	.36	.04	.53	-.47	-.31	.16	.41	.01
Factor 1.2 Initiative for Change								
Laywomen	.17	-.08	.22	-.26	.17	-.07	.30	.07
Religious	.05	-.12	.32	-.43	.37	-.22	.25	-.04
Ex-Religious	-.03	-.22	.10	-.42	.57	-.27	.21	-.01
Combined	.08	-.12	.26	-.37	.33	-.18	.00	.00
Factor 1.3 Dictatorial - Forcefulness								
Laywomen	.47	.50	-.77	.42	-.01	.50	-.35	-.04
Religious	.57	.69	-.52	.59	-.87	.45	-.68	.03
Ex-Religious	.66	.77	-.99	.70	-.01	.49	-.51	-.03
Combined	.55	.63	-.67	.55	-.98	.47	-.54	.00
Factor 1.4 Resentment of Hierarchical Structure								
Laywomen	.19	.24	.15	.68	.74	.11	-.06	.29
Religious	.25	.06	-.39	.32	.00	-.52	-.91	-.17
Ex-Religious	-.39	-.15	.08	.23	.58	-.56	-.51	-.19
Combined	.14	.09	-.14	.43	.34	-.31	-.56	.00

## Factor 1.5 Autonomy

Laywomen	.02	.25	.20	.12	.10	-.01	-.17	.07
Religious	-.20	.06	-.01	-.01	-.18	-.08	.12	-.04
Ex-Religious	.03	.29	-.03	.01	-.14	-.10	-.19	-.02
Combined	.09	.15	.06	.03	-.07	-.05	-.02	.00

## Factor 1.6 Prayer vs Good Works

Laywomen	-.79	-.69	-.15	.01	.20	-.26	.04	-.23
Religious	.34	-.24	-.11	.60	.35	.06	.05	.15
Ex-Religious	-.16	-.39	-.20	.48	.39	-.08	.13	.03
Combined	-.12	-.42	-.14	.38	.30	-.07	.06	.00

## Factor 1.7 Discontentment with Status Quo

Laywomen	-.18	-.28	-.02	-.26	-.13	.02	.26	-.08
Religious	.03	-.16	.05	-.05	.21	.09	.30	.07
Ex-Religious	.12	-.20	.19	-.01	-.14	.08	.08	-.04
Combined	-.03	-.21	-.01	-.12	-.04	.07	.26	.00

## Factor 1.8 Acceptance of Church Dogma

Laywomen	-.01	-.17	-.32	.21	.33	.26	.21	.07
Religious	-.11	-.15	-.31	-.09	.08	.07	.13	-.05
Ex-Religious	.17	-.28	-.59	.32	.18	.89	.23	.02
Combined	-.04	-.17	-.35	.07	.18	.14	.17	.00

## Factor 1.9 Centrality of the Clergy

Laywomen	-.01	.12	.18	-.08	.06	.11	-.06	.05
Religious	-.17	.19	.41	-.13	-.04	.14	-.15	-.00
Ex-Religious	-.34	.18	.16	-.26	.09	-.37	-.23	-.11
Combined	-.14	.16	.30	-.13	.01	-.08	-.13	-.00

better. These interactions suggest that it is not appropriate to consider the seven concept scores for a subject on a factor as additive.

The pattern of differences among the groups differs, depending upon the concepts rated. Thus nine factors are inadequate for discriminating among groups. Rather, it is necessary to specify both the factor and the concepts to which it applies to make adequate intergroup discriminations.

It would be possible and enlightening at this point to explore in detail the patterns of differences among the concepts and the concept by group interactions. This would be one good way to identify a minimum number of factors, identified by the concepts to which they apply, which discriminate consistently among the groups. However, in view of the fact that there is a large number of patterns which can be formed by seven concepts and three groups, and the fact that such an analysis would be rather complex and take us far afield from the main thrust of this dissertation an alternative approach was adopted instead. Therefore, to identify a minimum set of dimensions for discriminating among groups, taking differences in concepts into account, a further principal components analysis was conducted upon the 63 scores for each subject. Nineteen factors with eigenvalues greater than 1.00 resulted, accounting for 69% of the total variance. Varimax rotation of these factors is presented in Table 8.

The factors of Table 8 are to be interpreted as identical to the nine factors of Table 4, except for the fact that each must be identified by the concepts to which it applies. These second order factors are best understood by grouping them according to the first order factors from which they were formed, listing by the number of the second

Table 8

Second order principal components analyses of the "Conceptual Grid": Factor loadings and communalities of the 63 first order factor items for each subject, one for each of the 9 factors for each of the 7 concepts. Positive loadings indicate positive correlations with the factors. Decimal points omitted. First order factors are rounded near the second order factor upon which they load most heavily. The number before the decimal point is factor identification indicates the level in the hierarchy of analyses at which the number appeared. The number after the decimal point indicates the factor number.

First order factor items

		Second order factors																				
		2.1	2.2	2.3	2.4	2.5	2.6	2.7	2.8	2.9	2.10	2.11	2.12	2.13	2.14	2.15	2.16	2.17	2.18	2.19	2.20	N
Factor 2.1 Spirit in Movement (All Concepts)																						
Factor 2.1 Self																						
Expeditious Most Liked		29	11	27	22	23	24	28	29	41	22	21	11	22	19	26	33	31	32	31	30	76
Layman Most Liked		29	26	22	25	22	24	26	27	23	22	24	22	24	27	24	31	32	32	31	26	76
Expeditious Least Liked		29	26	22	25	22	24	26	27	23	22	24	22	24	27	24	31	32	32	31	26	76
Layman Least Liked		29	26	22	25	22	24	26	27	23	22	24	22	24	27	24	31	32	32	31	26	76
Factor 2.2 Appearance of God Ideas (All Concepts)																						
Factor 2.2 Expeditious Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Expeditious Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Factor 2.3 Centrality of the Ideas (All Concepts)																						
Factor 2.3 Expeditious Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Expeditious Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Factor 2.4 Power in God Ideas (Selected Grid Concepts)																						
Factor 2.4 Expeditious Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Expeditious Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Factor 2.5 Discontentment with Status (All Concepts)																						
Factor 2.5 Self																						
Expeditious Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Expeditious Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Factor 2.6 Inclusive for Others (Selected Grid Concepts)																						
Factor 2.6 Self																						
Expeditious Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Expeditious Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Factor 2.7 Zealotry of Hierarchical Structure (Selected Grid Concepts)																						
Factor 2.7 Self																						
Expeditious Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Most Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Expeditious Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Layman Least Liked		31	29	21	22	22	21	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38

Factor 2.3 Centralization of the Firm  
(All Concepts)

Factor 1.9	Religious Most Liked	Self	Ex-Religious Most Liked	Layman Most Liked	Religious Least Liked	Ex-Religious Least Liked	Layman Least Liked
21	-01	-02	-03	-04	-05	-06	-07
22	-02	-03	-04	-05	-06	-07	-08
23	-03	-04	-05	-06	-07	-08	-09
24	-04	-05	-06	-07	-08	-09	-10
25	-05	-06	-07	-08	-09	-10	-11
26	-06	-07	-08	-09	-10	-11	-12
27	-07	-08	-09	-10	-11	-12	-13
28	-08	-09	-10	-11	-12	-13	-14
29	-09	-10	-11	-12	-13	-14	-15
30	-10	-11	-12	-13	-14	-15	-16

Factor 2.4 Power in Good Works  
(Selected Grid Concepts)

Factor 1.4	Ex-Religious Most Liked	Self	Layman Most Liked	Religious Most Liked	Ex-Religious Least Liked	Layman Least Liked	Religious Least Liked
01	-01	-02	-03	-04	-05	-06	-07
02	-02	-03	-04	-05	-06	-07	-08
03	-03	-04	-05	-06	-07	-08	-09
04	-04	-05	-06	-07	-08	-09	-10
05	-05	-06	-07	-08	-09	-10	-11
06	-06	-07	-08	-09	-10	-11	-12
07	-07	-08	-09	-10	-11	-12	-13
08	-08	-09	-10	-11	-12	-13	-14
09	-09	-10	-11	-12	-13	-14	-15
10	-10	-11	-12	-13	-14	-15	-16

Factor 2.5 Discontentment with Status Quo  
(Selected Grid Concepts)

Factor 1.7	Self	Layman Most Liked	Religious Most Liked	Ex-Religious Least Liked	Layman Least Liked	Religious Least Liked
12	-01	-02	-03	-04	-05	-06
13	-02	-03	-04	-05	-06	-07
14	-03	-04	-05	-06	-07	-08
15	-04	-05	-06	-07	-08	-09
16	-05	-06	-07	-08	-09	-10
17	-06	-07	-08	-09	-10	-11
18	-07	-08	-09	-10	-11	-12
19	-08	-09	-10	-11	-12	-13
20	-09	-10	-11	-12	-13	-14

Factor 2.6 Initiative for Change  
(Selected Grid Concepts)

Factor 1.2	Religious Most Liked	Self	Layman Most Liked	Religious Most Liked	Ex-Religious Least Liked	Layman Least Liked
17	-01	-02	-03	-04	-05	-06
18	-02	-03	-04	-05	-06	-07
19	-03	-04	-05	-06	-07	-08
20	-04	-05	-06	-07	-08	-09
21	-05	-06	-07	-08	-09	-10
22	-06	-07	-08	-09	-10	-11
23	-07	-08	-09	-10	-11	-12
24	-08	-09	-10	-11	-12	-13
25	-09	-10	-11	-12	-13	-14
26	-10	-11	-12	-13	-14	-15

Factor 2.7 Assessment of Hierarchical Structure  
(Selected Grid Concepts)

Factor 1.4	Self	Religious Most Liked	Layman Most Liked	Religious Most Liked	Ex-Religious Least Liked	Layman Least Liked
14	-01	-02	-03	-04	-05	-06
15	-02	-03	-04	-05	-06	-07
16	-03	-04	-05	-06	-07	-08
17	-04	-05	-06	-07	-08	-09
18	-05	-06	-07	-08	-09	-10
19	-06	-07	-08	-09	-10	-11
20	-07	-08	-09	-10	-11	-12
21	-08	-09	-10	-11	-12	-13
22	-09	-10	-11	-12	-13	-14
23	-10	-11	-12	-13	-14	-15

Factor 2.8 Dictatorial - Forcefulness  
(Selected Grid Concepts)

Factor 1.3	Self	Layman Most Liked	Religious Most Liked	Ex-Religious Least Liked	Layman Least Liked	Religious Least Liked
03	-01	-02	-03	-04	-05	-06
04	-02	-03	-04	-05	-06	-07
05	-03	-04	-05	-06	-07	-08
06	-04	-05	-06	-07	-08	-09
07	-05	-06	-07	-08	-09	-10
08	-06	-07	-08	-09	-10	-11
09	-07	-08	-09	-10	-11	-12
10	-08	-09	-10	-11	-12	-13
11	-09	-10	-11	-12	-13	-14

Factor 2.9 Dictatorial - Forcefulness  
(Selected Grid Concepts)

Factor 1.3	Religious Least Liked	Self	Ex-Religious Least Liked	Layman Least Liked	Religious Most Liked	Ex-Religious Most Liked
06	-01	-02	-03	-04	-05	-06
07	-02	-03	-04	-05	-06	-07
08	-03	-04	-05	-06	-07	-08
09	-04	-05	-06	-07	-08	-09
10	-05	-06	-07	-08	-09	-10
11	-06	-07	-08	-09	-10	-11
12	-07	-08	-09	-10	-11	-12
13	-08	-09	-10	-11	-12	-13
14	-09	-10	-11	-12	-13	-14
15	-10	-11	-12	-13	-14	-15

Factor 2.10 Autonomy  
(Selected Grid Concepts)

Factor 1.5	Religious Least Liked	Self	Ex-Religious Least Liked	Layman Least Liked	Religious Most Liked	Ex-Religious Most Liked
02	-01	-02	-03	-04	-05	-06
03	-02	-03	-04	-05	-06	-07
04	-03	-04	-05	-06	-07	-08
05	-04	-05	-06	-07	-08	-09
06	-05	-06	-07	-08	-09	-10
07	-06	-07	-08	-09	-10	-11
08	-07	-08	-09	-10	-11	-12
09	-08	-09	-10	-11	-12	-13
10	-09	-10	-11	-12	-13	-14
11	-10	-11	-12	-13	-14	-15

Factor 2.11 Autonomy  
(Selected Grid Concepts)

Factor 1.5	Self	Layman Most Liked	Religious Most Liked	Ex-Religious Least Liked	Layman Least Liked	Religious Least Liked
04	-01	-02	-03	-04	-05	-06
05	-02	-03	-04	-05	-06	-07
06	-03	-04	-05	-06	-07	-08
07	-04	-05	-06	-07	-08	-09
08	-05	-06	-07	-08	-09	-10
09	-06	-07	-08	-09	-10	-11
10	-07	-08	-09	-10	-11	-12
11	-08	-09	-10	-11	-12	-13
12	-09	-10	-11	-12	-13	-14
13	-10	-11	-12	-13	-14	-15

Factor 2.12 Initiative for Change

Factor 1.2	Ex-Religious Least Liked	Self	Layman Most Liked	Religious Most Liked	Ex-Religious Least Liked	Layman Least Liked
07	-01	-02	-03	-04	-05	-06
08	-02	-03	-04	-05	-06	-07
09	-03	-04	-05	-06	-07	-08
10	-04	-05	-06	-07	-08	-09
11	-05	-06	-07	-08	-09	-10
12	-06	-07	-08	-09	-10	-11
13	-07	-08	-09	-10	-11	-12
14	-08	-09	-10	-11	-12	-13
15	-09	-10	-11	-12	-13	-14
16	-10	-11	-12	-13	-14	-15

Factor 2.13 Contentment with Status Quo  
(Selected Grid Concepts)

Factor 1.2	Ex-Religious Least Liked	Self	Layman Most Liked	Religious Most Liked	Ex-Religious Least Liked	Layman Least Liked
07	-01	-02	-03	-04	-05	-06
08	-02	-03	-04	-05	-06	-07
09	-03	-04	-05	-06	-07	-08
10	-04	-05	-06	-07	-08	-09
11	-05	-06	-07	-08	-09	-10
12	-06	-07	-08	-09	-10	-11
13	-07	-08	-09	-10	-11	-12
14	-08	-09	-10	-11	-12	-13
15	-09	-10	-11	-12	-13	-14
16	-10	-11	-12	-13	-14	-15

Layman Most Liked		12	.02	.05	.07	.02	.03	.75	.07	.14	.05	.79	.75	.02	.66
Es-Religious Most Liked		14	.01	.02	.34	.13	.03	.55	.07	.20	.45	.05	.03	.03	.66
Factor 2.8 Dictatorial - Forcefulness (Selected Grid Concepts)															
Factor 1.3 Self		23	.29	.04	-.09	.17	.02	-.05	.76	.02	.08	.04	.01	.02	.04
Layman Most Liked		25	.04	.29	.06	.04	.02	-.15	.64	-.35	.13	.09	-.15	.10	.66
Religious Most Liked		23	.10	.11	.03	.11	.08	.01	.64	-.10	.16	.09	-.12	.14	.61
Es-Religious Most Liked		24	-.03	.03	.02	.35	.72	.11	.61	.09	.24	.90	.22	-.14	.59
Factor 2.9 Dictatorial - Forcefulness (Selected Grid Concepts)															
Factor 1.3 Religious Least Liked		06	-.02	-.05	.21	.05	.01	.11	-.04	.71	-.23	.06	.07	.06	.73
Es-Religious Least Liked		13	-.09	.13	.02	.07	.10	-.07	.06	.64	.12	-.13	.14	.21	.61
Layman Least Liked		06	-.05	-.34	.08	.05	.06	-.05	-.04	.57	.15	.06	-.11	.05	.71
Factor 2.10 Autonomy (Selected Grid Concepts)															
Factor 1.5 Religious Least Liked		-.02	-.02	.04	-.03	.02	.11	.01	.04	.03	.89	.03	.03	.01	.71
Factor 2.11 Autonomy (Selected Grid Concepts)															
Factor 1.5 Self		04	.09	.06	.03	-.07	.18	.02	.76	-.03	.14	.11	.04	.11	.72
Layman Most Liked		01	.17	.01	.05	.09	.14	-.01	.72	.10	.14	.77	.07	.04	.74
Religious Most Liked		05	.02	-.01	.08	.16	.04	.04	.03	-.04	.13	.73	.02	.04	.72
Factor 2.12 Initiative For Change (Selected Grid Concepts)															
Factor 1.2 Es-Religious Least Liked		07	-.06	.08	-.08	-.03	-.33	-.08	-.04	.11	-.09	.12	.74	.02	.64
Religious Least Liked		07	.05	.04	.05	.19	.02	-.05	.04	-.05	.16	-.06	.56	.08	.68
Factor 2.13 Contentment With Status Quo (Selected Grid Concepts)															
Factor 1.7 Es-Religious Most Liked		-.02	.02	-.13	.04	.20	-.02	.04	.04	-.01	.02	.05	.07	.12	.67
Es-Religious Least Liked		-.11	.02	-.05	-.09	-.01	-.15	-.04	.02	.07	.13	.14	-.02	.15	.63
Factor 2.14 Good Works on Prayer (Selected Grid Concepts)															
Factor 1.4 Layman Least Liked		-.06	-.03	.31	-.34	.23	.10	-.10	-.06	.17	-.09	.02	.04	.10	.65
Factor 2.15 Assessment of Microsocial Structure (Selected Grid Concepts)															
Factor 1.4 Layman Least Liked		23	.05	-.07	.04	.03	-.02	.09	.03	-.03	.02	.14	.08	.17	.90
Religious Least Liked		18	-.10	-.01	-.03	.11	.03	.16	.12	-.22	.08	.11	.03	.06	.67
Es-Religious Least Liked		28	-.01	.08	-.23	.01	-.07	.22	-.13	.23	-.02	.19	.05	.17	.67
Factor 2.16 Contentment With Status Quo (Selected Grid Concepts)															
Factor 1.7 Layman Least Liked		-.02	.02	-.03	.01	.09	.08	-.17	-.03	.10	-.06	.02	.04	.10	.61
Factor 2.17 Autonomy (Selected Grid Concepts)															
Factor 1.3 Es-Religious Most Liked		01	.13	-.04	.02	.09	.02	.03	.04	.13	.02	.06	.07	.06	.55
Es-Religious Least Liked		00	.03	.09	-.05	.13	-.07	.01	-.13	.08	.13	.30	.04	.61	.60
Factor 2.18 Initiative For Change (Selected Grid Concepts)															
Factor 1.3 Layman Least Liked		05	.06	.01	.06	.11	.06	.02	-.04	-.12	.01	-.03	.11	.04	.72
Factor 2.19 Contentment With Status Quo (Selected Grid Concepts)															
Factor 1.7 Religious Least Liked		01	.03	-.06	-.04	.18	.06	.04	-.01	.06	.03	.04	.03	.03	.73
Below 50 Autonomy (Selected Grid Concepts)															
Factor 1.5 Layman Least Liked		01	.06	.05	.04	.12	.08	-.07	.03	-.18	.46	.02	.09	.16	.62



order factor, the concepts to which it applies. The order in which the first order factors are described will be governed by (a) the number of second order factors it generates, and (b) the order it appeared in the nine factor analysis. Thus:

First Order Factors to which one Second Order Factor Corresponded

1. First Order Factor 1.1, Spiritual Commitment

Second Order Factor 2.1--all seven Concepts.

2. First Order Factor 1.8, Acceptance of Church Dogma

Second Order Factor 2.2--all seven Concepts.

3. First Order Factor 1.9, Centrality of the Clergy

Second Order Factor 2.3--all seven Concepts.

First Order Factors to which two Second Order Factors Corresponded

1. First Order Factor 1.3, Dictatorial--Forcefulness

Second Order Factor 2.8--Self, Most-liked Laywomen, Most-liked Religious, and Most-liked Ex-Religious.

Second Order Factor 2.9--Least-liked Laywomen, Least-liked Religious, and Least-liked Ex-Religious.

2. First Order Factor 1.4, Resentment of Hierarchical Structure

Second Order Factor 2.7--Self, Most-liked Laywomen, Most-liked Religious, and Most-liked Ex-Religious.

Second Order Factor 2.15--Least-liked Laywomen, Least-liked Religious, and Least-liked Ex-Religious (Most-liked Ex-Religious loaded + .45 on this factor, suggesting that Ex-Religious, Most and Least-liked, were perceived in part as similar to Least-liked people in general on this factor).

### 3. First Order Factor 1.6, Prayer vs Good Works

Second Order Factor 2.4--Self, Most-liked Laywomen, Most and Least-liked Religious, Most and Least-liked Ex-Religious.

Second Order Factor 2.14--Least-liked Laywomen (Least-liked Ex-Religious loaded .46 on this factor suggesting that Least-liked Laywomen and Ex-Religious are perceived as having something in common).

### First Order Factors to which three Second Order Factors Corresponded

#### 1. First Order Factor 1.2, Initiative for Change

Second Order Factor 2.6--Self, Most-liked Laywomen, Most-liked Religious, and Most-liked Ex-Religious.

Second Order Factor 2.12--Least-liked Ex-Religious and Least-liked Religious.

Second Order Factor 2.18--Least-liked Laywomen.

#### 2. First Order Factor 1.5, Autonomy

Second Order Factor 2.10--Least-liked Religious (Least-liked Laywomen had highest (.46) loading on this factor suggesting that it combines Laywomen and Religious Least-liked).

Second Order Factor 2.11--Self, Most-liked Laywomen, and Most-liked Religious.

Second Order Factor 2.17--Most and Least-liked Ex-Religious.

### First Order Factor to which four Second Order Factors Corresponded

#### 1. First Order Factor 1.7, Discontent with Status Quo

Second Order Factor 2.5--Self, Most-liked Laywomen, and Most-liked Religious.

Second Order Factor 2.13--Most and Least-liked Ex-Religious.

Second Order Factor 2.16--Least-liked Laywoman.

Second Order Factor 2.19--Least-liked Religious (Most-liked Religious loaded .43 on this factor suggesting that Most and Least-liked Religious are seen as having something in common on this factor).

From this listing it is seen that there were, (a) three First Order Factors to which only one Second Order Factor corresponded, that factor embracing all seven Concepts; (b) three First Order Factors to which two Second Order Factors corresponded, one of which invariably included the Self and all three Most-liked concepts, the other Second Order Factor included one or more Least-liked concepts; (c) two First Order Factors to which three Second Order Factors corresponded, one of which invariably included the Self, Most-liked Laywoman, and Most-liked Religious Concepts, the others included either one or more Least-liked concepts or the two Ex-Religious concepts; and (d) one First Order Factor to which four Second Order Factors corresponded, one of which included the Self, Most-liked Laywoman and Most-liked Religious, the others again included either one or more Least-liked concepts or the two Ex-Religious concepts.

The degree to which factors proliferate as a function of concepts, provides an index of the multidimensionality of the factor in the phenomenological interpersonal space of the perceiver. Clearly, regardless of perceived level of spiritual commitment, acceptance of Church dogma, or belief that the Church is the clergy rather than the people, the phenomenological world of the respondents is quite simple with regard to these three dimensions in the sense that the perceived extent

to which the self and others differ on the dimension is relatively independent of the person being perceived. In contrast, the extent to which dictatorial-forcefulness, resentment of hierarchial structure, or initiative for change is perceived in others depends upon whether the person being perceived is either, on the one hand, the self or a most-liked person, or, on the other hand, someone who is disliked. The perception of prayer vs good works, autonomy, and discontent with the status quo is also a function of the perceived person, but somewhat more complex a function than simply whether she is liked or disliked.

The 19 factors based on the Conceptual Grid will be taken to represent the dimensions of the respondent's interpersonal phenomenological space in subsequent analyses.

## 2. ANALYSES OF HUMAN RELATIONS AND VALUE SURVEYS AND COMPOSITE SCORES

The following three sets of analyses were concerned with the Human Relations survey, the Value Survey, and Composite Scores derived from each of these instruments.

All three sets of analyses share two major methodological similarities in the design of the human relations and values instruments. First, each instrument required the respondent to select the group of people most important for the satisfaction of her interpersonal needs and to respond to each item on an instrument in terms of that particular group.

Second, following Porter (1961) each item consisted of three ratings on a seven point scales of the human relations or values goal described by the item: (a) attainment -- the extent to which the group actually contributes to goal attainment, (b) aspiration -- the extent to which the group should contribute to goal attainment, and (c) importance -- the extent to which the goal itself is important to the respondent. Thus interpretation of the first two ratings required by an item is in terms of the group selected rather than the interpersonal environment in general, while the third, importance rating was designed to assess the relative weight of the particular goal described by the item in the individual's hierarchy of goals, independently of the group.

Before performing analyses of the two instruments it is therefore necessary to describe the process by which each individual selected her comparison group. Subsequent analyses of the responses to the two instruments will need to examine the relationships among the three scores for an item: attainment, aspiration, and importance.

### SELECTION OF A COMPARISON GROUP

To establish for each respondent which group of people in her life was most important to her, and to obtain an estimate of how important she felt this group was, the respondent was asked to consider the following four groups: family, work or professional group, church group, and religious community (to be considered only by persons in a religious order), and (a) rank them in order of "the importance of each group in your life"; (b) rate "how important each group is to you" on a seven point rating scale from 1 (minimum) to 7 (maximum) importance. The results of the rankings and ratings are given in Table 9.

From Table 9 we learn that about 85% of both Lay and Ex-Religious respondents ranked the family as the group most important to them. Over 10% of Religious also ranked the family first in importance, above their religious community, their work, or church groups. The ratings give important additional information. Namely, all the groups felt that family is very high in importance to their life. Over 82% of the Lay persons, 76% of Ex-Religious and 68% of Religious rated the family as of high or maximum importance in their lives. The work group is second in importance for most Lay and Ex-Religious women, although about 9% of Lay and 15% of Ex-Religious rank it first. Most Religious rank work third (clearly because family and religious community occupied the two top ranks). The ratings again give added information. Most people give work a middle rating, but more Religious (over 28%) rate it higher than any other group, and Ex-Religious, compared to the other two groups, tend to rate work as either high (almost 24%) or low (over 15%). Only about 7% of the Lay and 1% of Religious rate work low.

Table 9  
Rankings and Ratings of Comparison Groups

FAMILY	Laywomen (N=119)	Religious (N=176)	Ex-Religious (N=46)	Combined (N=341)
Rank Order of Importance				
1	84.87%	10.80%	84.87%	46.63%
2	8.40	72.16	13.04	41.94
3	0.84	10.80	2.19	6.16
4	0.84	2.84		1.76
No response	<u>5.05</u>	<u>3.40</u>		<u>3.51</u>
	100.00%	100.00%	100.00%	100.00%
Importance Ranking Distribution				
High	82.36%	68.75%	76.09%	74.49%
Middle	10.08	22.17	17.39	17.30
Low	2.52	1.71	4.34	2.35
No response	<u>5.04</u>	<u>7.37</u>	<u>2.18</u>	<u>5.86</u>
	100.00%	100.00%	100.00%	100.00%
MEAN	6.44	6.03	6.07	6.18

Table 9 -- Continued

WORK	Laywomen (N=119)	Religious (N=176)	Ex-Religious (N=46)	Quarantined (N=341)
Rank Order of Importance:				
1	9.24%	0.57%	15.22%	5.57%
2	63.87	10.23	58.70	35.48
3	18.49	66.48	23.91	43.99
4		18.75	2.18	9.68
No response	<u>8.40</u>	<u>3.97</u>		<u>5.28</u>
	100.00%	100.00%	100.00%	100.00%
Importance Ranking Distribution				
High	19.33%	28.41%	23.91%	24.64%
Middle	63.02	62.50	54.36	61.59
Low	6.72	1.14	15.22	4.97
No response	<u>10.93</u>	<u>7.95</u>	<u>6.51</u>	<u>8.80</u>
	100.00%	100.00%	100.00%	100.00%
MEAN	4.48	5.03	4.28	4.74



Table 9 -- Continued

CHURCH GROUP	Laywomen (N=119)	Religious (N=176)	Ex-Religious (N=46)	Combined (N=341)
Rank Order of Importance				
1	0.84%	1.14%	4.35%	1.47%
2	21.85	4.55	26.09	13.49
3	71.43	17.05	69.56	43.11
4	0.84	73.29		38.12
No response	<u>5.04</u>	<u>3.97</u>		<u>3.81</u>
	100.00%	100.00%	100.00%	100.00%
Importance Ranking • Distribution				
High	8.40%	17.04%	19.56%	14.37%
Middle	65.55	57.96	47.83	59.23
Low	19.33	15.91	30.44	19.06
No response	<u>6.72</u>	<u>9.09</u>	<u>2.17</u>	<u>7.34</u>
	100.00%	100.00%	100.00%	100.00%
MEAN	3.77	4.13	3.27	3.88

Table 9 -- Continued

RELIGIOUS COMMUNITY	Laywomen (N=119)	Religious (N=176)	Ex-Religious (N=46)	Combined (N=341)
Rank Order of Importance				
1	N.A.	83.52%	N.A.	N.A.
2		10.23		
3		1.70		
4				
No response		<u>4.55</u>		
		100.00%		
Importance Ranking Distribution				
High	N.A.	85.23%	N.A.	N.A.
Middle		5.12		
Low		2.27		
No response		<u>7.38</u>		
		100.00%		
MEAN		6.52		

The church group is ranked lowest in importance for all people, but slightly higher in importance for Ex-Religious. Nevertheless, all classes of respondents assign the church group an average rating of middle rather than low importance in their lives, no doubt reflecting the religious commitment to more than one facet of Church affiliation. Ex-Religious, compared to other groups, rate the church group, like the work group, as either highly important or of low importance. Finally, as expected, by far the greatest number of Religious (over 83%) rank the religious community as first in order of importance and assign ratings of high or maximum importance.

Subsequent responses of all respondents for human relations and values were with reference to the group ranked as first in importance in their lives, except for Religious -- all of whom were required to take the religious community as their reference group.

Table 9 clearly indicates that by far the overwhelming majority of Lay and Ex-Religious take their family as a reference group, and that a similar great majority of Religious did in fact place first importance on the religious community. The conflicting allegiance of Religious compared to other groups should be noted however. Their high importance ratings for the family and higher importance ratings for work than other respondents appear to indicate a much wider spread of commitment, and hence possible cognitive strain from interrole conflict (Sarbin, 1968) than for the other two groups.

#### A. HUMAN RELATIONS SURVEY

##### PROCEDURE

The instrument used to study the human relationships was a modification of the Friendship Expectancy Inventory (LaGaipa, 1969). Of

the seven dimensions found by LaGaipa to characterize friendships among people, the following five were chosen as relevant to the present research:

1. Acceptance -- "Acknowledgement of another person's identity, integrity, and individuality. It is like Rogers' concept of unconditional positive regard. A friend is expected to acknowledge your right to your convictions even if he disagrees with you, and does not try to take advantage of, or exploit you (P.3)." (Lischeron and LaGaipa, 1970)
2. Authenticity -- "Behavior that is characterized by openness and genuineness, without any facade or hidden motives. With such persons one can be honest and real (e.g., 'Can drop all defenses and be myself with them,' P.2)." (LaGaipa, 1972)
3. Ego-Reinforcement -- the extent to which others "Express positive feelings and consider me to be a worthwhile, important person deserving of praise and appreciation (e.g., 'Enhance my feelings of self-worth') (P.2)." (LaGaipa, 1972)
4. Similarity -- Mutual possession of similar personality characteristics, attitudes and opinions and enjoyment of being with each other (e.g., 'We have many common interests').
5. Utility -- extent to which one can depend on others for aid and helping behaviour. Do they provide psychological support in time of need? Would they maintain the relationship in spite of unfavourable reward/cost ratios (e.g., 'Stand by me through anything')?

The modified instrument included five statements for each of the five dimensions of friendships. Subjects were instructed that they would be asked to read 25 statements concerning things that they may receive as a member of the group that they had listed as most important

in their life and that for each statement they would be asked to answer three questions:

1. How much of the characteristic is there now? (attainment)
2. How much of this should be in such a group? (aspiration)
3. How important is it to you? (importance)

Each answer was on a scale from 1 (low or minimum) to 7 (high or maximum). For each subject there were thus 75 Friendship Expectancy scores, five for each of the five friendship dimensions for each of the three ratings for an item, attainment, aspiration, and importance.

Principal component analyses of subjects' ratings were performed separately for attainment, aspiration, and importance (each analysis thus including 25 variables,  $N = 341$ ). The results of these analyses for factors with eigenvalues greater than or equal to 1.00 after varimax rotation are given in Table 10. All factors were again readily identifiable by items with loadings of .50 or greater. The importance ratings were the most direct assessment of the relative weight assigned by an individual to a given friendship characteristic, compared to other friendship characteristics, and were thus more akin to values central to the respondent's self concept than the attainment and aspiration ratings which depended upon group membership (See Rokeach, 1973). Moreover, the analysis of importance ratings yielded results of medium complexity which were readily interpretable, and obvious similar to results for both the other ratings. For both these reasons the results for importance ratings are employed as a reference framework for interpretation of results for attainment and aspiration ratings.

Table 10 shows first that importance ratings, attainment ratings, and aspiration ratings yielded four, three and five factors,

Table 10

First order principal components analyses of the Human Relations Survey: Factor loadings and communalities of the importance, attainment and aspiration scores of the 25 scales. Positive loadings indicate positive correlations with the factor. Decimal points omitted. Scales are grouped according to the importance factor upon which they load most heavily, and renumbered accordingly. The number before the decimal point is factor identification indicating the level in the hierarchy of analyses at which the number appeared. The number after the decimal point indicates the factor number. (N = 341)

Factors and Scales	Importance					Attainment					Aspiration				
	1.1	1.2	1.3	1.4	N <sup>2</sup>	1.1	1.2	1.3	N <sup>2</sup>		1.1	1.2	1.3	1.4	N <sup>2</sup>
Importance 1.1 Openness, Support, Sensitivity, Consideration															
Friendship-Intimacy															
Inventory Dimension															
(La Galpa, 1989)															
1. I feel secure and relaxed with them.	79	06	23	22	73	76	22	37	77		82	13	08	07	74
2. Can drop all defenses and be myself with them.	71	24	06	10	67	66	12	47	67		78	-00	11	20	68
3. Advice given honestly when asked for.	75	11	15	14	61	73	07	31	64		68	-04	20	00	62
4. Stand by me through anything.	74	15	26	16	66	82	14	20	73		72	20	07	06	63
5. Feel free to be my own genuine self with them.	72	08	13	29	63	66	20	45	67		75	11	06	00	60
6. Could spend an enjoyable sociable evening together.	66	15	20	32	60	57	21	46	59		57	23	15	07	59
7. Considerate of my feelings.	65	26	40	-04	65	72	22	33	67		65	15	-02	11	55
8. They feel that my relationship with them is very important.	64	20	35	22	61	76	22	33	73		68	33	04	14	63
9. Could turn to them for support in time of need.	60	-02	26	21	48	71	15	15	55		43	07	06	-05	46
Importance 1.2 Similarity															
10. Possess similar personality traits and characteristics.	-02	78	17	04	-83	15	01	77	61		10	25	07	76	-07
11. Have attitudes and opinions similar to my own.	15	75	19	17	65	29	11	77	69		01	02	06	77	33
Importance 1.3 Ego-Reinforcement															
12. Show praise and appreciation for my accomplishments.	13	17	78	15	68	52	41	31	54		21	53	05	06	47
13. Enhance my feelings of self-worth.	26	22	67	24	61	54	48	36	65		27	61	31	-02	34
14. Think my ideas are important.	10	48	52	24	57	43	38	48	54		14	71	12	39	07
Importance 1.4 Tolerance-Acceptance of Gentleness															
15. Do not permit differences of opinion to come between us.	18	01	25	74	64	01	76	16	60		12	11	77	01	63
16. Everyone is herself--do not try to impress me.	20	29	08	59	48	23	60	14	43		17	-17	65	12	59
Mixed															
17. Very interested in me as a person than in what I can do for them.	64	12	52	-05	71	77	15	26	69		70	22	10	-03	21
18. Feel that I am an important, worthwhile person.	53	10	67	04	74	81	23	25	76		57	57	-02	07	33
19. We have many common interests.	50	64	03	07	67	49	27	52	59		50	01	-01	52	17
Loading Below 50															
20. Enjoy spending a lot of time together.	57	05	36	21	45	35	32	56	47		32	15	15	15	56
21. Acknowledge my right to my conviction even if they disagree with me.	47	33	30	24	47	61	22	34	54		30	15	13	36	57
22. Do things for me willingly, and don't expect anything in return.	42	41	24	11	42	75	27	-06	63		44	12	-01	24	46
23. Do not try to take advantage of me or "use" me.	25	15	15	15	32	22	73	-02	58		31	75	-03	21	46
24. Concerned with my welfare and help promote it.	12	0	12	12	21	61	37	23	57		23	31	13	02	70
25. Keep up my courage.	37	33	16	16	31	54	36	43	54		21	15	15	15	75

respectively accounting for 59%, 62% and 61% of the variance. Thus the dimensionality of friendship characteristics for aspiration ratings is the most complex, attainment rating the most simple, and importance rating of intermediate complexity. Results for importance ratings will be described first.

#### Analysis of Importance Rating

Importance Factor 1.1, Openness, Support, Sensitivity, and Consideration, appear to denote the general climate in which friendly human relationships either flourish or fail to develop. Three of the highest loading items represent LaGaipa's (1972) dimension of Authenticity, the feeling on the part of the respondent that the people who are most important in her life allow her to drop artificial social defences, relax and be her genuine self without losing her security. Two of the other high loading items, representing Acceptance (Lischeron and LaGaipa, 1970) suggest that for a social environment which fosters authenticity it is important that others be open, honest, and considerate. The remaining items with high loadings on Factor 1.1 exclusively suggest that other aspects of the friendly social climate include being able to count on people, enjoy their company, perceive that the relationship is important to them. These items encompass all five of LaGaipa's friendship dimensions, suggesting that under the conditions of the present study, the items loading highly on this first importance factor are more closely associated with a general climate of friendship dimension than for the specific aspects of friendship they have represented in other studies.

Importance Factor 1.2, Similarity, clearly confirms the corresponding LaGaipa (1972) dimension, but restricts it to items which specifically mention the word "similar" (items 10 and 11) or "common" (item 19). When similarity of personality is seen as important, so is similarity of attitudes, opinions and interests. But similarity is not associated with enjoyment of a social evening together (item 6) or spending a lot of time together (item 20).

Importance Factor 1.3, Ego-reinforcement, provides even better confirmation of LaGaipa's same factor (1972). Subjects who feel it is important for others to "show praise and appreciation for my accomplishments" also indicate it is important for others to "enhance my feelings of self-worth," "think my ideas are important," and "feel that I am an important, worthwhile person" (item 18). However, ego-reinforcement by others is not so closely associated with the feeling on their part that one's relationship with them is important (item 8) as expected. This latter item correlates .35 with ego-reinforcement, but a much larger .64 with Importance Factor 1.1, indicating that feelings about the relationship are more closely related to the general friendly climate of openness and support, as distinct from making one feel like a worthwhile, important person.

Importance Factor 1.4, Tolerance, Acceptance of Genuineness, suggests that Genuineness and Acceptance, as conceived by Lischeron and LaGaipa (1970) have a specific, more limited connotation, apart from their general association with the open climate which engenders friendliness. Others who "do not permit differences of opinion to come between us." are seen as associated with "everyone is herself -- do not try to impress me". The high loadings of these items on Factor 1.4,



rather than 1.1 suggest that for respondents who believe that tolerance of differences is important, it is important for others not to be overconcerned with impression management (Goffman, 1959). Apparently Factor 1.1 is concerned with authenticity in the context of close warm relationships, while Factor 1.4 is more concerned with less close, perhaps more task oriented relationships. The next two highest loading items (items 24 and 25) specify "keep up my courage" and "concerned with my welfare and help promote it". These loadings, in the context of the very low loadings of "considerate of my feelings" (item 7) and "can drop all defences and be myself with them" (item 2) suggest that the tolerance suggested by this factor is indeed more among people whom LaGaipa (1972) would classify more as bare social acquaintances than close friends, yet people who have a common organizational identity which implies mutual concern.

The factors yielded by analyses of attainment and aspiration ratings are remarkably similar to those for importance ratings and may be described by reference to the importance factors.

#### Analyses of Attainment Ratings

The attainment factor replicated rather closely the importance factor with the noteworthy exception that there was no factor corresponding to Importance Factor 1.3, ego-reinforcement. The items corresponding to that factor loaded on other factors but not highly enough to substantially alter their interpretation.

Attainment Factor 1.1, Openness, Support, Sensitivity, and Consideration, is directly analogous to the corresponding Importance Factor

1.1. All nine of the highest loading items on Importance Factor 1.1 have high loadings on this factor. In addition items 17, 18, and 22 have very high loadings of .75 or higher. These items also had moderate to high loadings on the importance factor, but did not load exclusively on the factor. Apparently, when people rate the extent to which friendship goals are actually met by the group most important to them they see the warm open climate which fosters friendship as more clearly including the perception that others are interested in them as an important, worthwhile person, rather than as someone that they can take advantage of or "use." Of particular interest is the fact that the items which formed Importance Factor 1.3, ego-reinforcement, have high loadings on Attainment Factor 1.1, emphasizing that the presently existing friendly climate includes enhancement of feelings of self-worth and expressed appreciation for accomplishments. Seventeen of the 25 scales have loadings greater than .50 on this factor showing that it encompasses many facets of friendship -- even more than the corresponding importance factor.

Attainment Factor 1.2, Tolerance, Acceptance and Non-exploitation, is identical to Importance Factor 1.4, except that actual attainment of tolerance is associated with not taking advantage of people (item 23), an item which went with ego-reinforcement rather than tolerance among importance ratings.

Other items which were associated with ego-reinforcement among importance ratings also have moderately high loadings on this factor (items 12 and 13), suggesting that actual tolerance of differences is accompanied by some enhancement of feelings of self-worth. Again, how-

ever, as with the importance factor, the tolerance may be at a distance. It does not imply open, honest, warm relationships as do Factors 1.1 for both Importance and Attainment.

Attainment Factor 1.3, Similarity, is identical to the corresponding Importance Factor 1.2. The same three items have the highest loadings. But actual attainment of similarity of traits, attitudes and interests is now seen to be more closely associated with spending time together and enjoying each others company -- items originally found by LaGaipa (1972) to define the similarity factor. Moderately high loadings of two Genuineness items (items 2 and 5) suggest that attained similarity also involves openness and freedom to be one's self.

#### Analyses of Aspiration Ratings

Aspiration ratings yielded five factors, four of which replicated importance factors, plus one additional factor.

Aspiration Factor 1.1, Openness, Support, Sensitivity, and Consideration, is almost identical to the corresponding Importance Factor 1.1. The only change is that support in time of need does not load quite so highly, while "acknowledge my right to my conviction even if they disagree with me (item 21), now has a high, .70, loading. This item also had a high, .63, loading on the corresponding Attainment Factor 1.1 and a moderately high loading, .47, on the corresponding Importance Factor. Apparently the kind of environment which should foster enjoyable friendships, in which one can drop defences and be one's self, is especially associated with acknowledgement of one's right to one's own convictions. It is interesting that subjects make a sharp

semantic distinction between this item and item 15, "do not permit differences of opinion to come between us", although both were previously identified by Lischeron and LaGaipa (1970) with his Acceptance factor. It seems that the former is associated by subjects with the general climate of friendliness, while the latter specifically involves tolerance of differences, independent of the openness, consideration and support aspects of warmer friendship ties. The pervasiveness of this factor, as with the corresponding Importance and Attainment Factors, is shown by the fact that 12 of the 25 scores have loadings greater than .50.

Aspiration Factor 1.2, Ego-reinforcement, replicates almost exactly the corresponding Importance Factor 1.3. The only change is that "think my ideas are important" is given greater weight, and "show praise and appreciation for my accomplishments" is given lesser weight, while for the Importance ratings the inverse is true. It would seem as if respondents' feelings of self-worth would be more enhanced by the group that is most dear to them if that group respected more the importance of their ideas.

Aspiration Factor 1.3, Tolerance, Acceptance, Non-exploitation, this factor is similar to Importance Factor 1.4 and almost identical to corresponding Attainment Factor 1.2. All associate the same two items (item 15 and 16), involving the acceptance of differences and not trying to impress people. All make this association independent of the general friendly climate items, thus this factor would seem to hold for more distant as well as for closer relationships in the group. Both factors dealing with the groups, as it is or should be, associate non-exploitation (item 23) with tolerance. The Aspiration Factor differs

slightly from the Attainment Factor in that items 12, 13, and 14, which defined Importance Factor 1.3, Ego-reinforcement and had moderate loadings on Attainment Factor 1.2 which corresponds to the present factor, no longer are associated, as a group, with the present Aspiration Factor.

Aspiration Factor 1.4, Similarity, is almost identical with the corresponding Importance Factor 1.2 and Attainment Factor 1.3. The only noteworthy difference is with the Attainment Factor which included moderate loadings of items indicating that similarity of personality, attitudes and interests does in fact go with enjoyment of time spent together. The present Factor gives no indication that time spent together enjoyably should be associated with Similarity.

Aspiration Factor 1.5, Desired Concern for Welfare, Courage and Companionship, is unique to the aspiration factors. Its highest loadings are for item 24, "concerned with my welfare and help promote it" and item 25 "keep up my courage". Other high loadings are for items 20, 9, and 22, and 6, indicating that one should enjoy spending time with people who are concerned for one's welfare and spirits, and that such people should "do things for me willingly, and don't expect anything in return (item 22) and that one should be able to "turn to them for support in time of need (item 9). Of the items mentioned all but two of them deal with LaGaipa's (1972) Utility factor. Indeed four of the five highest loading items deal with Utility and the fifth of the items found by LaGaipa to represent Utility, "stand by me through anything" (item 4) has a moderate loading of .33, hence the present factor may be most concisely described as a Utility factor, thus a distinct function of human

relationships which ought to be served by the group dearest to the respondent is the utilitarian one of providing help and support, material and psychological, in time of need without expecting anything in return.

### Second Order Analyses

In view of the obvious similarities among the Importance, Attainment, and Aspiration ratings, and the need to reduce the number of dimensions from each instrument used in the study to a minimum, a further principal components analysis was conducted taking the 4 factors for Importance ratings, 3 for Attainment ratings, and 5 for Aspiration ratings identified in the first order analyses as variables. This second order analysis (12 variables,  $N = 341$ ) yielded, not surprisingly, 5 factors with eigenvalues greater than 1.00 corresponding precisely to the 5 distinct factors identified among the 12 first order factors, accounting for 75% of the variance. The factor loadings of the first order factors on the second order factors, after varimax rotation, are shown in Table 11. Factor identification was again easily achieved by considering only loadings of .50 or greater.

Factor 2.1, Openness, Support, Sensitivity and Consideration, is defined by the high loadings of Aspiration 1.1, Importance, 1.1, and Attainment 1.1. Aspiration and Importance, with loadings of .89, and .88, and communalities of .81 and .82 have more weight than Attainment (loading .72, communality .59) in determining the identity of this factor. Subjects' factor scores on this factor define a variable which indicates how much they feel their group should provide an open, considerate, supportive climate which fosters enjoyable human relationships,

Table 11

Second order principal components analyses of the Human Relations Survey: factor loadings and communalities of the 12 first order factors. Positive loadings indicate positive correlations with the second order factors. Decimal points omitted. Scales are grouped according to the Importance factor upon which they load most heavily, and renumbered accordingly. The number before the decimal point in factor identification indicates the level in the hierarchy of analyses at which the number appeared. The number after the decimal point indicates the factor number. (N = 341)

Factors and Scales		Loadings						
Factor 2.1	Openness, Support, Sensitivity, Consideration	2.1	2.2	2.3	2.4	2.5	R <sup>2</sup>	
1.	Aspiration 1.1	89	05	06	-07	-03	81	
2.	Importance 1.1	88	-05	02	-04	19	82	
3.	Attainment 1.1	72	-02	-02	23	-07	59	
Factor 2.2	Tolerance - Acceptance and Lack of Exploitation							
4.	Aspiration 1.3	-04	89	01	03	-12	81	
5.	Attainment 1.2	03	86	01	09	05	75	
6.	Importance 1.4	-01	67	04	-05	45	65	
Factor 2.3	Similarity							
7.	Aspiration 1.4	-06	01	92	-07	02	85	
8.	Importance 1.2	-05	-05	86	02	14	76	
9.	Attainment 1.3	09	07	65	09	-12	47	
Factor 2.4	Ego-Reinforcement							
10.	Importance 1.3	03	05	-03	88	12	79	
11.	Aspiration 1.2	06	03	07	87	-05	77	
Factor 2.5	Desired Concern for Welfare, Courage and Companionship							
12.	Aspiration 1.5	06	06	00	85	88	82	

how important such a climate is to them, and to what extent the group which they regard as most important in their life actually does provide this climate.

Factor 2.2, Tolerance, Acceptance, Non-exploitation, is defined by the high loadings of Aspiration 1.3, Attainment 1.2, and Importance 1.4. The two highest loadings are for Aspiration 1.3 and Attainment 1.2 indicating that this factor more heavily concerns how much the most important group should and really does provide a forum for interpersonal relationships in which differences of opinion do not come between people, people are not concerned with impressing others, and do not try and take advantage of others. Note that this dimension is relatively independent of the openness and warmth of the relationships involved and applies as well to distant social acquaintances as to closer friends. Note too that this is the only one of the five second order factors for which the first order importance component has a low weight, (loading of .67) evidently due in part to its moderately high loading, .45, on the fifth second order factor 2.5, desired concern for welfare, courage and companionship.

Factor 2.3, Similarity, is defined by the high loadings of Aspiration 1.4, Importance 1.2, and Attainment 1.3. Aspiration and Importance have the heavier weights. Factor scores defined a variable which measures the extent to which the women in the favoured group should have personalities, attitudes, opinions and interests similar to those of the respondent, how important such similarity is, and how much similarity is now present in the group.

Factor 2.4, Ego-reinforcement, is defined by the high loadings of Importance 1.3 and Aspiration 1.2. There was no corresponding first



order Attainment Factor. Factor scores indicate the extent to which respondents indicate that the group ought to enhance her feelings of self-worth, letting her know through praise and expressed appreciation that they think her accomplishments and ideas are important, and the extent to which such ego-reinforcement is important to the respondent.

Factor 2.5, Desired Concern for Welfare, Courage, and Companionship, has only one first order counterpart, Aspiration 1.5 and is defined by that factor. Factor scores indicate the extent to which respondents think their most valued group should be concerned with their welfare; keep up their courage, enjoy spending time together and provide support in time of need without expecting anything in return. In LaGaipa's (1972) terminology this is a Utility factor indicating what material and psychological support respondents think their group ought to provide. The moderate .45 loading of the first order Importance Factor 1.4 Tolerance, Acceptance and Genuineness is apparently due to the moderate loadings on that factor of the two items (items 24 and 25, see Table 10) which have the highest loadings on Aspiration factor 1.5. That is, women who rate tolerance of differences as important to them see concern with their welfare and keeping up their courage as also important.

Table 12 presents the correlation matrix from which the preceding second order factors were generated. In this matrix the correlations are grouped according to the factorial structure of Table 11. It is evident that the factors represent clusters of significant correlations which, without exception, are larger than other correlations outside the cluster in the same row and column.

Subjects' factor scores on the five second order factors



constitute the Human Relations variables employed in further analyses of the study.

#### B. VALUES SURVEY ANALYSES

##### PROCEDURE

The Values Survey instrument was modified from Rokeach's (1967) instrument of the same title, Form D, which requires a subject to rank two sets of values, a set of 18 terminal values and a set of 18 instrumental values, in order of importance to himself. The terminal values are conceived as the most central class of concepts in a person's value-attitude hierarchy, second only to conceptions of the self. They consist primarily of nouns, symbolizing goals or endstates which people hold dear, such as freedom, happiness, and inner harmony. The instrumental values come next in the value-attitude hierarchy and consist primarily of adjectives representing ways of being, such as helpful, honest, imaginative, which enable an individual to attain desired terminal values.

The modified instrument retained verbatim the 36 values of the Rokeach instrument but there were two major changes in method;

1. instead of ranking sets of 18 values each, subjects were required to rate each of the 36 values on a seven point scale. This modification was done to permit factor analytic identification of the major dimensions underlying subjects' value judgements.
2. there were three ratings per item, one each for attainment, aspiration, and importance of the value, analogous to the item structure used for the Human Relations Survey.

Subjects were instructed that they would be asked to

read 36 values, for each of which they were to answer the following three questions with reference to the group they had ranked most important in their life:

1. How much the group helps you in attaining this value.
2. How much you think the group should help you.
3. How important this value is to you.

Each answer was on a seven point scale from 1 (low or minimum) to 7 (high or maximum). For each subject there were thus 108 Value Survey scores, three scores (attainment, aspiration, and importance) for each of the 18 terminal values, and three scores for each of the 18 instrumental values. The analyses were in two steps. First, responses to the modified questionnaire were compared to responses to the unmodified Rokeach instrument for a subsample of 99 respondents. Second factor analytic techniques, analogous to those employed for the Human Relations Survey, were used to reduce the 108 scores for each individual to a smaller, more manageable, set of dimensions.

#### Step 1. Comparison of modified and original Value Survey instruments.

Ninety-nine of the 341 subjects responded to the unmodified Rokeach Value Survey, Form D, as well as to the other instruments, permitting validation of the modified instrument against the original. Rank correlations (Table 13) of the values on the modified instrument:

1. Rank correlations of the values on the modified instrument were computed (a) between the average ranks assigned to the 18 Terminal and 18 Instrumental values of the original Rokeach Value Survey Form D by the 99 subjects and subgroups thereof (21 Laywomen, 59 Religious, and 19 Ex-Religious) and (b) the mean attainment, aspiration, and importance ratings of the corresponding values on the

Table 13

Rank order correlations (Spearman rho) between average ranks assigned to values on the Original Rokeach Value Survey, Form D, and average rankings assigned to the values using the modified values survey. Average ranks for the Rokeach Values Survey, Form D, are by 99 subjects and subgroups thereof. Average rankings on the modified instrument are by 341 subjects and subgroups thereof.

#### 2. Groups and Scales

##### Lawson

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1. Rokeach (Form D) N=21																			
2. Attainment N=119	71																		
3. Aspiration N=119	74	85																	
4. Importance N=119	80	82	85																
5. Rokeach (Form D) N=59	88	84	81	74															
6. Attainment N=176	50	46	55	55	65														
7. Aspiration N=176	72	59	59	73	87	80													
8. Importance N=176	78	57	54	82	89	76	94												

##### Ex-Religions

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
9. Rokeach (Form D) N=19	91	63	60	82	90	59	79	82											
10. Attainment N=46	71	84	84	78	60	43	65	66	60										
11. Aspiration N=46	72	66	71	79	65	34	69	73	70	77									
12. Importance N=46	81	66	77	88	77	50	77	87	84	73	87								

##### Combined

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
13. Rokeach (Form D) N=99	93	63	64	80	99	62	80	88	95	62	69	81							
14. Attainment N=341	63	62	64	77	67	85	83	80	62	72	59	67	67						
15. Aspiration N=341	83	72	74	86	88	72	90	94	85	77	83	87	89	85					
16. Importance N=341	85	69	74	91	89	71	91	97	88	75	81	93	90	83					

##### Respondents Completing Rokeach (Form D)

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
17. Attainment N=99	107	53	58																
18. Aspiration N=99	82	69	82																
19. Importance N=99	81	63	70	86															

Note: All correlations significant at the .001 level or better by this analysis unless indicated otherwise.

Correlations not significant at the .001 level or better but significant at the .05 level or better instead.

modified instrument by all 341 subjects and subgroups thereof (119 Laywomen, 176 Religious, and 46 Ex-Religious), as well as the 99 subjects who completed both the original and modified instruments (no subgroups) as given in Table 13. These correlations show that the rank orders of the mean ratings are highly correlated with the rank orders of the values themselves on the unmodified instruments, the highest correlations being obtained when the importance ratings are used to form the means for the modified instrument.

2. For Laywomen, Religious, Ex-Religious, and combined groups, the rank correlation (Spearman rho) for importance ratings are .86, .89, .84, and .90 respectively. In general, all correlations in the matrix, those between mean rankings using the original Rokeach instrument, those between rankings on the modified instrument, and those between the mean rankings are very high. Of the 171 intercorrelations on the matrix all are significant by two-way tests at .05 level, and all but four are significant at .001 level or beyond. The importance ratings are directly analogous to the instructions for the unmodified instrument: "Your task is to arrange (the 18 values listed in alphabetical order), in order of their importance to YOU, as guiding principles in YOUR LIFE."
3. The correlations show that the modified instrument employing ratings yields rankings of the values which are strikingly similar to the ranking method used by Rokeach. The change in method gives valid results, using the Rokeach method as a criterion.

#### Step 2. Principal components analyses of value ratings.

As with the Human Relations Survey, separate principal component analyses of subjects' ratings were performed for attainment, aspiration, and importance (each analysis thus including 36 variables,  $N = 341$ ). The results of these analyses for factors with eigenvalues greater than

or equal to 1.00 after varimax rotation are given in Table 14. The results for importance ratings were employed as a reference framework for interpretation of results for attainment and aspiration ratings for the same reasons as given above for Human Relations Survey analyses and because the importance ratings correlated most highly with the original Rokeach Values Survey instrument.

Table 14 shows that importance, attainment, and aspiration ratings yielded 6, 5, and 5 factors, respectively, accounting for 64, 63 and 66% of the variance, respectively. The relationships among the three sets of ratings are not as clear cut as for the Human Relations Survey. However, each factor in one set has at least one counterpart in another set. Results for importance ratings will be described first.

#### Analyses of Importance Ratings.

Importance Factor 1.1, Love and Quality of Interpersonal Relationships, has high (above .50) loadings on 14 of the 36 values, including 8 values Rokeach describes as instrumental and 6 he describes as terminal. The 6 terminal values, in order of loading, were wisdom, (a mature understanding of life), mature love, inner harmony, true friendship, self-respect, and happiness. The 8 instrumental values, which may be interpreted as ways of being which help attain the terminal values, were loving, honest, responsible, forgiving, helpful, broadminded, cheerful, and courageous, in that order. The values loading on this factor have in common a mature sense of self in the context of warm, loving, honest, human relationships. It appears somewhat akin to the Importance Factor 1.1 in the Human Relations Survey, in that it describes the elements of a climate seen as important for healthy, warm, open relation-

Table 14

First order principal components analyses of the Value Survey: factor loadings and communalities of the importance, attainment and aspiration scores of the 36 scales. Positive loadings indicate positive correlations with the factors. Decimal points omitted. Scales are grouped according to the importance factor upon which they load most heavily, and renumbered accordingly. The number before the decimal point in factor identification indicates the level in the hierarchy of analysis in which the number appeared. The number after the decimal point indicates the factor number. (N = 341)

Factors and Scales	Value Survey Form D Destination (October, 1967)	F a c t o r s														
		Importance					Attainment					Aspiration				
		1.1	1.2	1.3	1.4	1.5	1.6	1.7	1.8	1.9	2.0	2.1	2.2	2.3	2.4	2.5
<b>Importance 1.1 Love and Quality of Interpersonal Relationships</b>																
1. Loving (affectionate, tender)	Instrumental	76	12	12	10	14	06	64	71	38	10	14	19	42	60	10
2. Wisdom (a mature understanding of life)	Terminal	69	03	13	34	19	28	72	49	35	35	42	04	66	57	29
3. Honest (sincere, truthful)	Instrumental	69	-01	32	37	06	17	74	60	42	29	21	05	67	57	15
4. Responsible (dependable, reliable)	Instrumental	65	22	38	23	02	67	51	41	-01	26	29	58	58	12	51
5. Mature love (sexual and spiritual intimacy)	Terminal	64	23	-06	03	20	33	61	68	15	38	15	09	66	64	35
6. Inner harmony (freedom from inner conflict)	Terminal	62	25	13	-10	21	38	65	54	25	59	04	16	73	63	41
7. Forgiving (willing to pardon others)	Instrumental	62	07	45	22	06	10	65	57	52	21	22	-08	70	74	12
8. True friendship (close companionship)	Terminal	61	30	06	17	20	25	60	54	14	46	32	09	63	53	42
9. Helpful (working for the welfare of others)	Instrumental	59	-01	36	21	32	01	63	36	50	19	39	04	57	50	16
10. Self-respect (self-esteem)	Terminal	58	37	08	09	24	14	56	61	15	39	15	34	69	50	36
11. Broadminded (open-minded)	Instrumental	58	15	19	36	20	10	57	60	27	11	34	31	66	50	23
12. Cheerful (lighthearted, joyful)	Instrumental	58	24	37	23	08	16	62	62	25	47	19	18	73	66	21
13. Courageous (standing up for your beliefs)	Instrumental	55	04	45	08	30	09	61	45	39	27	25	36	61	50	09
14. Happiness (contentedness)	Terminal	52	44	27	-05	16	33	67	67	28	49	16	10	76	58	43
<b>Importance 1.2 Goals for Enjoyable Life Through Prosperity, Respect and Accomplishment</b>																
15. A comfortable life (a prosperous life)	Terminal	01	79	19	09	00	05	66	16	10	17	74	-03	62	10	07
16. A sense of accomplishment (lasting contribution)	Terminal	36	67	16	08	09	10	63	55	16	31	37	16	58	34	27
17. Social recognition (respect, admiration)	Terminal	03	64	14	13	34	08	57	37	10	46	38	26	57	17	30
18. Pleasure (an enjoyable, leisurely life)	Terminal	16	63	24	21	23	22	62	53	06	36	39	31	66	29	28
19. An exciting life (a stimulating, active life)	Terminal	27	61	-06	32	10	15	58	37	06	37	52	15	57	19	17
20. Family Security (caring care of loved ones)	Terminal	49	61	11	-20	21	31	61	64	050	04	12	24	49	27	10
<b>Importance 1.3 Obedience and Ways of Obtaining Social Acceptance</b>																
21. Obedient (dutiful, respectful)	Instrumental	20	10	76	08	09	22	69	16	73	35	05	11	70	56	22
22. Polite (courteous, well-mannered)	Instrumental	23	19	73	12	20	22	73	25	71	07	13	23	65	52	32
23. Clean (neat, tidy)	Instrumental	14	28	71	13	06	11	64	05	56	20	40	-05	53	47	07
24. Self-controlled (restrained, self-disciplined)	Instrumental	41	19	52	45	07	10	65	15	66	20	15	24	58	53	12
<b>Importance 1.4 Uses of the Intellect</b>																
25. Intellectual (intelligent, reflective)	Instrumental	21	23	18	77	24	04	79	07	44	22	61	76	69	20	75
26. Logical (consistent, rational)	Instrumental	37	20	30	60	04	12	64	37	47	19	43	25	63	37	16
27. Imaginative (daring, creative)	Instrumental	15	16	14	54	46	24	63	26	27	13	53	40	59	13	26
<b>Importance 1.5 Freedom, Independence and Equality</b>																
28. Freedom (independence, free choice)	Terminal	30	24	-02	10	69	03	64	32	19	41	02	63	70	17	51
29. Independent (self-reliant, self-sufficient)	Instrumental	19	13	21	32	68	01	66	29	19	10	21	73	71	18	34
30. Equality (brotherhood, equal opportunity for all)	Terminal	20	30	19	-01	51	35	54	19	17	61	15	39	61	18	73



### Importance 1.1 Love and Quality of Interpersonal Relationships

	76	12	12	10	14	06	64	71	38	10	14	19	72	60	10	44	-00	37	70
1. Loving (affectionate, tender)	Instrumental																		
2. Wisdom (a mature understanding of life)	Terminal	69	03	13	34	19	22	72	49	35	35	42	04	66	57	29	41	13	20
3. Honest (sincere, truthful)	Instrumental	69	-01	32	37	06	17	74	60	42	29	21	05	67	57	15	53	17	19
4. Responsible (dependable, reliable)	Instrumental	65	22	38	23	02	07	67	51	41	-01	26	29	58	58	12	51	08	30
5. Mature love (sexual and spiritual intimacy)	Terminal	64	23	-06	03	20	33	61	68	15	38	15	09	66	64	35	07	12	36
6. Inner harmony (freedom from inner conflict)	Terminal	62	25	13	-10	21	38	65	54	25	59	04	16	73	63	41	11	26	16
7. Forgiving (willing to pardon others)	Instrumental	62	07	45	22	06	10	65	-57	52	21	22	-08	70	74	12	34	16	13
8. True friendship (close companionship)	Terminal	61	30	06	17	20	25	60	54	46	32	09	63	53	42	27	29	04	61
9. Helpful (working for the welfare of others)	Instrumental	59	-01	36	21	32	01	63	36	50	19	39	04	57	50	16	63	13	10
0. Self-respect (self-esteem)	Terminal	58	37	08	09	24	14	56	61	15	39	15	34	69	50	36	27	26	29
1. Broadminded (open-minded)	Instrumental	58	15	19	36	20	10	57	60	27	11	34	31	66	50	23	58	05	24
2. Cheerful (lighthearted, joyful)	Instrumental	58	24	37	23	08	16	62	62	25	47	18	-73	66	21	34	17	16	65
3. Courageous (standing up for your beliefs)	Instrumental	55	04	45	08	30	09	61	45	39	27	25	36	61	58	09	56	22	09
4. Happiness (contentedness)	Terminal	52	44	27	-05	16	33	67	67	18	49	16	10	76	54	43	13	32	24

### Importance 1.3 Goals for Enjoyable Life Through Prosperity, Respect and Accomplishment

	01	79	19	09	00	05	66	16	10	17	74	-03	62	10	07	18	78	20	70
15. A comfortable life (a prosperous life)	Terminal																		
16. A sense of accomplishment (lasting contribution)	Terminal	36	67	16	08	09	10	62	55	16	31	37	16	5*	34	27	42	35	60
17. Social recognition (respect, admiration)	Terminal	03	64	14	13	34	08	57	37	10	45	30	26	57	17	30	23	61	55
18. Pleasure (in enjoyable, leisurely life)	Terminal	16	63	24	21	23	22	62	53	06	36	39	31	66	29	28	28	57	31
19. An exciting life (a stimulating, active life)	Terminal	27	61	-06	32	10	15	58	37	06	37	52	15	57	13	17	27	51	42
20. Family Security (seeing care of loved ones)	Terminal	49	51	11	-20	21	11	61	64	050	04	12	24	49	27	10	10	30	70

### Importance 1.) Obedience and Wave of Obtaining Social Acceptance

	20	10	76	08	09	22	89	16	73	35	-05	11	70	56	22	41	23	00	60
21. Obedient (dutiful, respectful)																			
22. Polite (courteous, well-mannered)	24	19	73	12	20	22	73	25	71	07	13	22	65	22	12	52	26	29	57
23. Clean (neat, tidy)	14	28	71	13	06	11	64	05	58	20	40	-05	53	47	07	55	39	-04	69
26. Self-controlled (restrained, self-disciplined)	41	19	52	45	07	10	45	15	46	30	12	24	58	27	15	41	25	01	55

#### Importance 1.4 Use of the Intellect

	21	23	18	77	24	04	79	07	44	22	67	26	69	20	22	75	24	08	72
25. Intellectual (intelligent, reflective)	Instrumental																		
26. Logical (consistent, rational)	Instrumental	37	20	30	60	04	12	64	37	47	19	43	25	63	37	16	69	20	09
27. Imaginative (daring, creative)	Instrumental	15	18	14	43	46	24	43	44	27	13	47	47	37	37	37	37	37	37

## Importance 1.9 Freedom, Independence, Equality

[illegible]

### Importance 1.6 Ideal Principles

31. A world at peace (free of war and conflict)	34	15	22	08	05	71	68	79	26	69	11	02	65	37	63	17	26	10	63
32. A world of beauty (beauty of nature and the arts)	27	27	13	13	36	59	66	19	39	54	31	17	40	14	61	35	29	22	64
33. Salvation (saved, eternal life)	47	70	24	12	-13	53	59	32	37	50	27	-21	62	53	46	31	15	-01	61
34. National security (protection from attack)	-04	46	75	22	08	40	64	05	16	23	27	12	12	27	27	27	27	27	27

06 00100 001000

	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
35. Capable (competent, effective)	48	43	41	40	10	-07	68	33	42	20	59	19	70	33	18	67	29	09	68		
36. Ambitious (hard-working, aspiring)	29	42	43	23	31	-03	59	35	36	22	50	21	60	31	20	55	37	30	67		

ships to thrive. Several more moderately loading items include family security (item 20), self-controlled (item 24), salvation (item 33), and capable (item 35). All of these items, except capable, have higher loadings on other factors. That they also have a human warmth component for the present respondents helps us to understand this factor.

Importance Factor 1.2, Goals for Enjoyable Life through Prosperity, Respect and Accomplishment, is defined by six terminal values: a comfortable life, a sense of accomplishment, social recognition, pleasure, an exciting life, and family security. The combination gives the impression of a complex of goals somewhat more superficial than that of Factor 1.1, yet, though somehow reminiscent of a worn cliché, one suspects that the six values of this factor represent the particular combination for which most men have long striven.

Importance Factor 1.3, Obedience and Ways of Obtaining Social Acceptance, is defined by four instrumental values, obedient, polite, clean, and self-controlled (restrained, self-disciplined). This combination of ways of being is almost a stereotype for successful religious life. In view of the religious character of our respondents this interpretation is more reasonable than the alternative, that it represents an authoritarian complex (Adorno et al. 1964)

Importance Factor 1.4, Uses the Intellect, has its highest loadings by three instrumental values, intellectual, logical and imaginative, all forms of mental activity. Apparently, when respondents think of the importance of being intellectual, they think also of other ways of using the brain. The meaning of the words defining the factor was amplified for respondents by appending the words, intelligent, reflective,

consistent, rational, daring, creative, to the three instrumental values, intellectual (intelligent, reflective), logical (consistent, rational), and imaginative (daring, creative), all forms of mental activity. Apparently respondents think that if one of these ways of using the brain is important, the others are also important. The moderate, .45, loading of self-controlled (restraint, self-disciplined), which had a slightly higher loading on Factor 1.3, Obedience and Ways of Obtaining Social Acceptance, amplifies the meaning of this factor. Use of the brain is more important for exercising self-discipline.

Importance Factor 1.5, Freedom, Independence and Equality.

Freedom and equality are terminal values, independence is instrumental, yet all clearly fit together (Freedom is even defined as independence, free choice). The link between equality (brotherhood, equal opportunity for all) and independence is not self-evident, however, and requires some degree of insight on the part of the respondents. Of the factor 1.4, Uses of the Intellect, the item "imaginative" (daring, creative) has a moderate (.46), loading clarifying the intellectual component of independence.

Importance Factor 1.6, Ideal Principles, is defined by four terminal values, a world at peace, a world of beauty, salvation, and national security. All of these appear to have in common a concern for the impersonal worlds outside the self, whether it be the boundless world of nature and arts, the nation, the world as a geographical unit, or the world beyond this life. (Factor 1.1 would seem to account for the personal aspects of salvation). Hence the factor name, Ideal Principles.

As with Human Relations factors, the attainment and aspiration analyses may be interpreted, taking Importance rating analysis as a reference framework.

#### Analyses of Attainment Ratings

Attainment Factor 1.1, Love and Quality of Interpersonal Relationships, is directly analogous to Importance factor 1.1. However, wisdom, being helpful, and being courageous are de-emphasized, and family security, a sense of accomplishment, and pleasure now have loading greater than .50. Apparently when rating what the group really does for one now, as opposed to how important things are, these latter more worldly values become more highly associated with the climate of open, warm, mature human relationships represented by Factor 1.1. The greatest change is for pleasure, which loaded only .16 on the Importance Factor.

Attainment Factor 1.2, Obedience and Ways of Obtaining Social Acceptance is an instrumental factor, the direct counterpart of Importance Factor 1.3 of the same name. It remains an exclusively instrumental factor. However, actual attainment of obedience and its associated values is now seen to be associated with being helpful and forgiving (loadings greater than .50) and logical (consistent, rational) intellectual (intelligent, reflective), honest, and responsible (loadings greater than .40). Thus perceptions of the way the group helps attain obedience, casts obedience in a more human and rational light than it appeared on the corresponding Importance Factor.

Attainment Factor 1.4, A Comfortable, Exciting Life through Use of the Intellect, is analogous to the Importance Factor 1.4, Uses of the Intellect. However, the group help in actually using the intellect changes this factor from a purely instrumental factor rating the importance of uses of the intellect to a combination of the former instrumental values with more earthly terminal values: A comfortable life (a prosperous life) and an exciting life (a stimulating, active life). New instrumental values, capable and ambitious are also added. In short it seems that group support for using the mind pays off in changed life patterns.

Attainment Factor 1.5, Freedom, Independence, and Equality, remains the direct counterpart of Importance Factor 1.5. However, perhaps in view of its higher loading on Factor 1.3 Ideal Principles, the association of equality with freedom and independence is somewhat de-emphasized. They ought to go together, and in fact they do, but not as much as they should.

#### Analyses of Aspiration Ratings

Aspiration Factor 1.1 Love and Quality of Interpersonal Relationships is the direct counterpart of Importance Factor 1.1. All 14 items loading on that factor load also on this one. But this Aspiration factor is even more abrasive. Four more items load above .50 on it, including Salvation and three items from Importance Factor 1.3, Obedience, and ways of obtaining social acceptance. Indeed, if we include one loading of .47, all four items from that factor, obedient, polite, clean and self-controlled, load on this factor. Apparently the

group should, but does not help attain these latter values in providing the warm, honest, loving climate for mature human relationships (Salvation is provided in part by this climate, having a loading of .33 on the corresponding attainment factor).

Aspiration Factor 1.2, Ideal Principles, remains a terminal value counterpart to Importance Factor 1.6, Ideal Principles, but its emphasis is changed. Equality has the highest loading, .73, in contrast to the lowest of the four loadings defining the Attainment 1.3 counterpart to this factor. Freedom also has a high loading, .51, and, as with the Attainment Factor, inner harmony and true friendship have moderate loadings. The women responding to the Values Survey clearly would like their group to provide equality, along with such more impersonal values as a world at peace and a world of beauty.

Aspiration Factor 1.3, Uses of the Intellect and Other Instrumental Values, is the counterpart to Importance Factor 1.4, Uses of the Intellect, but its definition is greatly broadened. To be sure, the three highest loading items are, as for its counterpart, the instrumental values, intellectual, logical, and imaginative. But a host of other instrumental values now also have high loadings, including independent, .68, capable, .67, helpful, .63, broadminded, .58, ambitious, .55, courageous, .55, clean, .55, honest, .53, responsible, .51, and polite, .50. In all, 13 of the 18 instrumental values have loadings greater than .50. Three others, loving, obedient, and self-controlled have loadings greater than .40. It would seem that in so far as the group ought to help the respondent to be imaginative, intellectual, and logical, it should also help her improve her way of being in just about

every possible way!

Aspiration Factor 1.4, Goals for Enjoyable Life through Prosperity, Respect and Accomplishment, is a direct counterpart of Importance Factor 1.2, of the same name. Loadings of a sense of accomplishment and, especially, of family security are reduced to the moderate range, while national security, which had a moderate, .46, loading on the Importance Factor, increases slightly to .53. The impression of a bourgeois life goal complex is retained.

Aspiration Factor 1.5, Family Security and Freedom, has no counterpart elsewhere. It is defined primarily by the high loading, .71, of family security, and to a lesser extent by the .52 loading of freedom. Since freedom has an equally high loading on Factor 1.2, Ideal Principles, while family security has its only high loading on the present factor, it would seem that this factor represents aspirations for family security through freedom.

### Second Order Analysis

As with Human Relations Survey analyses, the obvious similarities among many of the Importance, Attainment and Aspiration factors, along with the need for a minimum number of dimensions for describing subjects, led to a further principal components analysis. The variables for this second order analysis were the 16 factors (6 for importance, 5 for attainment, and 5 for aspiration) yielded by the first order analysis (Thus variables = 16, N = 341). Six factors emerged, with eigenvalues greater than 1.00 one corresponding to each of the six first order importance factors, accounting for 71% of the variance. The factor loadings of the first order factors on the six second order

factors, after varimax rotation, are shown in Table 15. As usual, factors may be identified by exclusive loadings of .50 or greater on a factor:

Factor 2.1 Ideal Principles, is defined by Aspiration 1.2, Attainment 1.3 and Importance 1.6, all of which were direct counterparts of each other and composed of terminal values. The highest loading is by Aspiration 1.2, which included equality and freedom along with the more impersonal, world-outside-the self values of a world at peace, a world of beauty, and national security, plus the other worldly value, salvation. Evidently, regardless whether respondents rate importance, attainment or aspirations, ideal principles are associated with each other. Factor scores indicate the extent to which the group should and does help attain ideal values, and how important ideals of this kind are to a subject.

Factor 2.2, Love and Quality of Interpersonal Relationships, is defined by Importance Factor 1.1, Attainment 1.1, Aspiration 1.5, and Aspiration 1.1, all of which combine instrumental and terminal values. By far the highest loading is that of .84 by Importance 1.1, indicating that when rating the importance of warm, honest, mature relationships as opposed to how much the group does and should help attain them, subjects discriminate these values more distinctly from values loading on other factors. The loading of two different Aspiration factors is easily clarified. Family security has a moderate to high loading on both Importance 1.1, and Attainment 1.1, yet only a low loading on Aspiration 1.1. For Aspirations it has its own distinct factor. Evidently there is an important aspect of family security that is associated with the extent to which the group actually helps attain loving mature



Table 15

Second order principal components analyses of the Value Survey: Factor loadings and communalities of the 16 first order factors. Positive loadings indicate positive correlations with the higher order factors. Decimal points omitted. Scales are grouped according to the importance factor, which they load most heavily, and renumbered accordingly. The number before the decimal point is the factor identification indicates the level in the hierarchy of analyses at which the number appeared. The number after the decimal point indicates the factor number. (N = 341)

3.3.3.1		Factors and Scales	Loadings					
Factor 2.1 Ideal Principles			2.1	2.2	2.3	2.4	2.5	2.6
1.	Aspiration 1.2		85	-01	-07	.02	.20	-01
2.	Attainment 1.3		80	-01	16	.00	-03	13
3.	Importance 1.6		79	-03	01	.01	.17	-18
Factor 2.2 Values and Qualities of Interpersonal Relationships								
4.	Importance 1.1		09	84	-17	.14	.14	.14
5.	Attainment 1.1		-14	68	35	.19	.12	.12
6.	Aspiration 1.5		16	64	17	.00	.44	.14
7.	Aspiration 1.1		14	53	.14	.17	.17	.14

Factor 2.3 Goals for a Favorable Life Through Prosperity, Respect and Accomplishment

8. Aspiration 1.4	12	-10	89	19	-08	12	86
9. Importance 1.2	00	20	86	-02	15	-10	81

Factor 2.4 Uses of the Intellect

10. Aspiration 1.3	09	01	-18	77	19	35	79
11. Attainment 1.4	01	03	32	72	-02	-04	53
12. Importance 1.4	01	-07	02	70	-06	-02	50

Factor 2.5 Freedom, Independence and Equality

13. Importance 1.5	19	01	-33	10	73	01	69
14. Attainment 1.5	11	-10	15	-07	73	03	63

Factor 2.6 Freedom and Ways of Obtaining Social Acceptance

15. Importance 1.3	06	-14	19	01	01	86	79
16. Attainment 1.2	-04	19	-16	15	03	74	64

relationships and ways of being, and with the importance of such values. Since importance and attainment ratings heavily weight this factor it follows that the family security factor for aspirations would be associated with them. Aspiration 1.2 though clearly a counterpart of Importance 1.1, is somewhat more diffuse, thus loading less heavily on the present second order factor than it would have if it had included family security. Factor scores for this factor measures the extent to which subjects value interpersonal relationships that are loving, honest and mature, and a self that is understanding, compassionate and at peace with itself.

Factor 2.3, Goals for Enjoyable Life through Prosperity, Respect and Accomplishment, is defined by Aspiration 1.4, and Importance 1.2, both composed of terminal values. There was no corresponding Attainment Factor. Thus the present Factor represents what should be and what is important, but not what is. The items that would have composed an attainment counterpart load on Attainment 1.1 which has its major second order loading on Factor 2.2, Love and Quality of Interpersonal Relationships Factor. Scores for this Factor indicate the extent to which a subject aspires to, and thinks important, the stereotyped complex of bourgeois goals of North American society, a comfortable life, a sense of accomplishment, social recognition, pleasure, excitement, and security (family and national).

Factor 2.4, Uses of the Intellect, is defined by first order factors Aspiration 1.3, Attainment 1.4, and Importance 1.4. The component first order factors, though all are most heavily weighted by the three intellectual instrumental values, intellectual, logical, and

imaginative, have somewhat different emphases. The corresponding Importance Factor 1.1 is strictly limited to a small number of instrumental values, the three intellectual values and, with more moderate loadings, the related values, self-controlled and capable. The corresponding Aspiration Factor 1.3 has high loadings for 13 of the 18 instrumental values, and moderate loadings for 3 more -- a total of 16 of the 18 instrumental values. Thus, although dominated by intellectual characteristics, ways of being may be regarded as general ways of being factors. The other high loading first order factor, Attainment 1.4 includes two terminal values, a comfortable life and an exciting life, suggesting that to the extent the group helps one to be intellectual it also helps attain a prosperous, stimulating and active life. Factor scores thus indicate the extent to which a subject (a) thinks her group should help her use her intellect to be intelligent, reflective, consistent, rational, daring and creative, along with other ways of being instrumental to the attainment of goals such as being independent, capable, helpful, broadminded, etc., (b) thinks her group really does help her use her intellect to lead a comfortable exciting life, and (c) rates intellectual instrumental values as important.

Factor 2.5, Freedom, Independence, and Equality, is defined by first order factors Importance 1.5 and Attainment 1.5. Freedom and independence had the highest loadings on each of the two first order factors; equality loaded .51 and .39 on the Importance and Attainment factors, respectively; imaginative loaded .46 and .40, respectively. Two other first order factors have moderate loadings on this second order factor, Aspiration 1.5, Family Security, and Aspiration 1.1, Love and

Quality of Interpersonal Relationships. The loadings are .49 and .39 respectively. Thus freedom and independence are associated with family security, but are negatively related to the extent that the group should help attain loving mature relationships. Factor scores thus represent the extent to which freedom (independence, free-choice), independent (self-reliant, self-sufficient), and to a lesser extent, equality (Brotherhood, equal opportunity for all), and imaginative (daring, creative) are seen as important and as values which the group actually helps one attain.

Factor 2.6, Obedience and Ways of Obtaining Social Acceptance, is defined by first order factors, Importance 1.3 and Attainment 1.2, both of which are defined in terms strictly by instrumental values.

The first order Importance Factor defines rather strictly the stereotype of the obedient Religious person, while the first order Attainment Factor adds some humanity and rationality to the obedience cluster. Factor scores indicate the extent to which the respondent considers obedience and its associated values important and believes that her group helps her to attain these values. First order factor, Aspiration 1.1, has a moderate .48, loading on this second order factor implying that rated importance of obedience and its attainment through the group are associated with the extent to which the group should provide loving, mature relationships.

Table 16 presents the correlation matrix from which the preceding second order factors were generated. In this matrix the correlations are grouped according to the factorial structure of Table 15. It is evident that the factors represent clusters of significant correlations which, without exception, are larger than other correlations out-

Table 16

The intercorrelation of the six second order factors of the Value Survey. Decimal points omitted. Scales are grouped to make evident the underlying factorial structure. The number before the decimal point in factor identification indicates the level in the hierarchy of analysis at which the number appeared. The number after the decimal point indicates the factor number. (N = 328)

Factors and Scales		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Factor 2.1 Ideal Principles																	
1. Aspiration 1.2																	
2. Attainment 1.3	58																
3. Importance 1.6	52	44															
Factor 2.2 Love and Quality of Interpersonal Relationships																	
4. Importance 1.1		06	06	-00													
5. Attainment 1.1		-16	-00	-10	40												
6. Aspiration 1.5		-00	-19	-16	36	32											
7. Aspiration 1.1		-00	18	14	46	27	-00										
Factor 2.3 Goals for Enjoyable Life Through Prosperity, Respect, and Accomplishment																	
8. Aspiration 1.4		-00	22	12	-13	05	-00	-00									
9. Importance 1.2		65	08	-00	-00	23	37	-02	65								
Factor 2.4 Uses of the Intellect																	
10. Aspiration 1.3		-00	-09	-09	15	-19	-00	-00	-00	-13							
11. Attainment 1.4		02	-00	01	08	-00	03	-08	36	16	41						
12. Importance 1.4		-01	03	-00	-00	-07	-10	-05	14	-00	38	23					
Factor 2.5 Freedom, Independence, and Equality																	
13. Importance 1.5		32	06	-00	-00	-14	28	-20	-07	-00	19	02	-00				
14. Attainment 1.5		08	-00	-18	-10	-00	21	-25	01	14	06	-00	05	34			
Factor 2.6 Obedience and Ways of Obtaining Social Acceptance																	
15. Importance 1.3		08	14	-00	-00	-01	-24	28	24	-00	26	08	-00	09	-00		
16. Attainment 1.2		-01	-00	-02	26	-00	-01	29	-02	-08	35	-00	07	-00	08	39	

side the cluster in the same row and column.

Subjects' factor scores on the six second order factors constitute the Value variables employed in further analyses of the study.

### C. ANALYSES OF COMPOSITE SCORES

The major reason for requiring three ratings per item on the Human Relations and Values Surveys was to compute Composite Scores, advocated by Porter (1961) and reviewed by Evans (1969), Wanous and Lawler (1972) and others, for measuring organizational satisfaction.

The following Composite Scores were computed separately for the Human Relations and Values Studies (all summations are across the items of the instrument, 25 for Human Relations and 36 for Values).

1. Attainment ratings  $\epsilon a$
2. Aspiration ratings  $\epsilon b$
3. Importance ratings  $\epsilon c$
4. (Importance times Attainment)  $\epsilon ca$
5. (Importance times Aspiration)  $\epsilon cb$
6. (Aspiration minus Attainment)  $\epsilon (b-a)$
7. (Importance times (Aspiration minus Attainment))  $\epsilon c(b-a)$

Each of these scores may be taken as a measure of satisfaction with the group rated as most important in the respondent's life. However, in general, the importance ratings are employed as multipliers of the other scores for an item so as to weight them in the sum according to the importance placed upon the aspect of satisfaction measured by the item. Of particular interest are the difference scores, since a very plausible argument can be made that organizational satisfaction is best

measured by difference between the amount of satisfaction one believes one should have from the organization (Aspiration scores) and the amount one is actually getting (Attainment scores), summed across items which adequately sample the areas of organizational participation which contribute to satisfaction.

There were 14 composite scores for each subject (7 for Human Relations and 7 for Values). Yet obviously there were many ways for dependencies among these scores to arise, both methodological and substantive. Among the most obvious is the fact that many of them are composed of common elements. Thus, as with the individual item scores for each instrument, principal components analyses (14 variables,  $N = 341$ ) were undertaken to identify a minimal set of orthogonal dimensions which characterize the composite scores. Three orthogonal components with eigenvalues greater than 1.00 resulted from this analysis accounting for 90% of the variance.

The factor loadings of the 14 composite scores on the 3 factors, after varimax rotation, are presented in Table 17. These factors are readily identifiable by exclusive factor loadings of .50 or greater as follows:

Composite Score Factor 1.1, Human Relations, is defined by all five simple summations of Human Relations scores: importance ( $\epsilon c$ ), attainment ( $\epsilon a$ ), aspiration ( $\epsilon b$ ), and the scores weighted by importance for attainment ( $\epsilon ca$ ) and aspiration ( $\epsilon cb$ ). The only one of these that did not load above .80 was  $\epsilon a$  which loaded .54 on this factor and loaded highly on Factor 1.2 as well. Summation scores for aspiration and importance had the highest loadings. Factor scores on this factor thus indicated the extent to which respondents give high ratings to human



Table 17

First order principal components analyses of the composite scores for the Human Relations Survey and Value Survey: factor loadings and correlations of the 3 first order factors. Positive loadings indicate positive correlations with the factors. Decimal points omitted. Scales are grouped under the factor upon which they load most heavily and remembered accordingly. The number before the decimal point in factor identification indicates the level in the hierarchy of analyses at which the number appeared. The number after the decimal point indicates the factor number. (N = 141)

Factors and Scales	Composite Score	Loadings			
		1.1	1.2	1.3	$h^2$
Factor 1.1 Human Relations					
1. Aspiration - Importance (Human Relations)	[cb(HRS)]	93	08	35	100
2. Importance - (Human Relations)	[c(HRS)]	92	07	27	93
3. Aspiration - (Human Relations)	[b(HRS)]	83	08	40	85
4. Attainment - Importance (Human Relations)	[ca(HRS)]	82	-44	30	96
Factor 1.2 Satisfaction					
5. Deficiency - (Values)	[b-a(VS)]	04	93	09	87
6. Satisfaction - (Values)	[c(b-a)(VS)]	05	93	08	87
7. Deficiency - (Human Relations)	[b-a(HRS)]	00	91	02	82
Factor 1.3 Values					
8. Aspiration - Importance - (Values)	[cb(VS)]	37	31	86	98
9. Aspiration - (Values)	[b(VS)]	28	38	84	93
10. Attainment - Importance - (Values)	[ca(VS)]	35	-37	94	96
Mixed					
11. Attainment - (Human Relations)	[a(HRS)]	54	-72	25	88
12. Satisfaction - (Human Relations)	[c(b-a)(HRS)]	60	70	19	88
13. Attainment - (Values)	[a(VS)]	24	-55	74	93
14. Importance - (Values)	[c(VS)]	52	12	72	80

relations items regardless of item and of whether the rating indicates the importance of the time, the extent to which the group should help attain it, or the extent to which the group actually does help attain it. The best interpretation seems to be that the higher the factor score the more concerned and involved the respondent is with human relations and the extent to which the group fulfill friendship needs.

Composite Score Factor 1.2, Satisfaction, is defined by all four difference scores: formed by summing differences between aspiration and attainment over the items of the instrument, either weighted or unweighted by importance ratings of the same item. The unweighted and weighted differences scores for Values had the two highest loadings, .95 and .93 respectively. The unweighted difference score for Human Relations also exceeded .90, while the weighted difference score for Human Relations loaded .70. The simplest interpretation seems to be that high factor scores indicated subjects for whom there is a relatively large discrepancy between what they aspire to or think they should receive from their group and what they are in fact getting, regardless of item content and of whether the discrepancy is for Human Relations or Values -- though there is a slight emphasis on Value discrepancies. More simply, it would seem that high scorers on this factor are most dissatisfied with their group and low scorers least dissatisfied.

Composite Score Factor 1.3, Values, is the Values counterpart to Factor 1.1, Human Relations. It is defined, analogously to Factor 1.1, by all five simple summations of Values scores: importance (ec), attainment (ea), etc. Three of these load above .80 and two, ea, and ec, load above .70. The best interpretation of factor scores would seem to

be, just as for Human Relations, that the higher the score the more concerned and involved the respondent is with Values and the extent to which her group fulfills her need to express and maintain her value system as a whole.

Four composite scores had mixed loadings. Although they helped define one of the three factors, they also loaded on another. Thus simple attainment scores ( $\epsilon a$ ) for Human Relations had loadings of .54 and .72 on Factors 1.1, and 1.2, and the weighted difference score ( $\epsilon c(b-a)$ ) also loaded on the same two factors. The interpretation seems to be that simple attainment scores for Human Relations are associated with satisfaction, and that they have sufficient weight in the weighted difference score to cause the weighted difference score to load on both the Human Relations factor 1.1, and the Satisfaction factor 1.2. An analogous interpretation may be given to the loading of simple attainment ( $\epsilon a$ ), scores for Values on both the Values factor 1.3 and the Satisfaction factor 1.2. Attainment of values alone seems also related to satisfaction. The fourth mixed loading is for the simple importance score for Values ( $\epsilon c$ ), which loads .52 on factor 1.1, Human Relations, and .72 on factor 1.3, Values. This mixed loading, as well as other questions arising from inspection of factor loadings, may be answered by examining Table 18, the matrix of correlations upon which the principal components analysis was performed.

From Table 18, in which composite scores are grouped according to factor loadings, we see first that the composite scores composing Factor 1.1, Human Relations, and Factor 1.2, Satisfaction, are more highly intercorrelated with each other, than with other scores in the same row or column. This assertion cannot be made about the scores

Table 13

Intercorrelation of the 3 first-order Composite Score Factors derived from the 15 Composite Scores resulting from the 150-item Survey and Value Surveys. Decimal points omitted. Scales are arranged to make evident the underlying factorial structure. The number before the decimal point in factor identification indicates the level of the hierarchy of analysis at which the number appeared. The number after the decimal point indicates the factor number. (N = 340)

### Factors and Scales

#### 1.1 Human Relations

- 1.1.1 Detestation [C-HRS]  
 1.1.2 Importance [C-HRS]  
 1.1.3 Aspirations [C-HRS]  
 1.1.4 Attainment [C-HRS]

95  
 93 78  
 83 81 75

#### 1.2 Satisfaction

- 1.2.1 Satisfaction [C-H-SAT]  
 1.2.2 Help Attainment [C-H-SAT]  
 1.2.3 Importance [C-H-SAT]  
 1.2.4 Attainment [C-H-SAT]

14 12 14 27  
 13 11 13 28  
 10 09 15 47 70 70

#### 1.3 Values

- 1.3.1 Detestation [C-VS]  
 1.3.2 Importance [C-VS]  
 1.3.3 Aspirations [C-VS]  
 1.3.4 Attainment [C-VS]

62 61 66 43 42 42 23  
 59 49 63 35 50 31 30 95  
 60 55 59 66 31 31 27 73 42

#### Mixed

- 1.4.1 Attainment [C-H-SAT]  
 1.4.2 Satisfaction [C-H-SAT]  
 1.4.3 Attainment [C-VS]  
 1.4.4 Importance [C-VS]

53 47 53 90 51 51 76 22 16 41  
 49 49 41 18 54 56 76 58 54 16 25  
 46 39 50 44 50 50 40 53 49 93 97 96  
 73 72 65 54 16 16 12 85 70 77 33 53 34

composing Factor 1.3, though in general it is true. There are high correlations among the scores composing Factor 1.1 and those composing Factor 1.3, suggesting common method variance or similar item content. In particular we note the high, .72, correlation between the composite importance (ec) scores for Human Relations and for Values. This correlation exceeds the correlations between composite attainment scores (ea) and composite aspiration scores (eb), of .67 and .63, respectively and leads us to expect the two composite importance scores to have at least a moderate loading on the same factor, as indeed they do. Another question which arises from inspection of the factor loadings of Table 17 is why some loadings are negative. The correlation matrix of Table 18 shows that simple attainment scores (ea), whether for Human Relations or for Values, generally correlated negatively with difference scores. Evidently, the reason for this is common elements. The simple attainment scores are an important component if the sign is reversed. For Human Relations the aspiration scores, the other component of difference scores, had smaller standard deviations than the attainment scores, 18.56 as opposed to 28.15. Thus it is to be expected that attainment scores, especially those for Human Relations, will in general be negatively correlated with difference scores.

The three factor scores for a subject emerging from the principal components analysis of composite scores will be employed in subsequent analyses.

### 3. ANALYSES OF DIRECT SATISFACTION RATINGS

Two questions were included in the Personal Information Sheet, designed directly to assess satisfaction with the group. Subjects were asked:

1. to rate on a seven point scales, ranging from "definitely will remain" to "definitely will leave", their intention of staying in the group indicated as being most important to them, and
2. to rate on a similar seven point scale, ranging from "extremely happy with life in group" to "extremely unhappy with life in group", their satisfaction with group indicated as being most important to me.

The distribution of responses to these questions is given in Table 19. It is obvious that almost all respondents have little or no intention of leaving their group. In fact there is too little variance in response to utilize this question as a variable to measure satisfaction. The other question had somewhat more variance, though still much less than desirable for a good discriminator of satisfaction. Responses to this latter question were taken as a direct measure of overall satisfaction with group.

Table 19  
Direct Satisfaction Ratings

Variable	Laywomen (N=109)	Religious (N=174)	Ex-religious (N=45)	Combined (N=328)
Group Satisfaction:				
Intention of staying in Group.				
Definitely will remain	76.67%	76.14%	64.94%	74.49%
Probably will remain	5.88	18.18	21.75	14.37
Tend to think of leaving				
Unlikely will remain	4.20	3.40	4.35	3.81
Undecided	4.20	0.57	2.17	2.05
Tend to think of leaving	1.68	0.0	2.17	0.88
Probably will leave	.84	0.57	0.0	0.59
Definitely will leave	.84	0.57	4.35	1.17
No response	5.89	0.57	2.17	2.64
	100.00%	100.00%	100.00%	100.00%

Indicated Satisfaction with Group:

Extremely happy with life in the group	32.77%	22.16%	17.39%	25.22%
Definitely happy with life in the group	42.86	59.66	54.36	51.08
Somewhat happy with life in the group	14.29	11.36	23.91	14.08
Neutral about life in the group	0.0	1.14	0.0	0.59
Somewhat unhappy with life in the group	4.20	3.97	2.17	3.81
Definitely unhappy with life in the group	0.84	1.14	0.0	0.88
Extremely unhappy with life in the group	0.0	0.0	0.0	0.0
No response	5.04	0.57	2.17	2.14
	100.00%	100.00%	100.00%	100.00%

4. ANALYSES OF RELATIONSHIPS AMONG THE FINAL DIMENSIONS EMERGING  
WITHIN EACH OF THE THREE PRECEDING GROUPS.

The preceding three sets of analyses have yielded 34 dimensions which characterize the original 513 measures on each subjects as follows:

1. her perceptions of herself and her interpersonal world (19 Conceptual Grid Variables, representing the original 315 semantic differential scales combined in the Conceptual Grid).
2. her feelings about specific dimensions of human relationships (5 Human Relations Survey variables, representing the original 75 ratings).
3. her value system (6 Value Survey variables, representing the original 108 ratings).
4. her overall satisfaction with various aspects of her chosen group and concern with human relationships and values (3 composite scores variables, representing the original 14 composite scores).
5. her overall satisfaction with her chosen group (the single overall group satisfaction scale).

Although the variables derived within any one of the three sets of analyses are orthogonal, the variables of one set are not necessarily independent of those in another. Since it is desirable to know the relationships among the 34 variables, and how they relate to one additional variable, age of subject, a further principal components analysis was undertaken (35 variables,  $N = 328$ ). Note that, to include age and group satisfaction 13 subjects had to be deleted. Age was included as the major demographic variable which distinguished the subjects from



each other and of particular interest as a determinant of satisfaction within religious orders. To include other demographic variables, the number of subjects would have had to be reduced still further. This analysis yielded 16 principal components with eigenvalues exceeding 1.00, accounting for 69% of the total variance. Varimax rotations of the 16 factors are presented in Table 20. Each of the 16 factors was clearly defined by scales loading .40 or higher on that factor exclusively. It should be noted that Cooley and Lohnes (1966) state, "even the inveterate statistician who insists on tests of significance can be frequently caught making arbitrary decisions on the significance level in order to include or exclude a particular factor!"

The factors may be described as follows:

Factor 1, Humanitarian - Warmth, is concerned with interpersonal warmth, love, openness, honesty and maturity in feeling about oneself and others, as indicated by the Human Relations component, openness, support, sensitivity, consideration, the values component reflecting love and quality of interpersonal relationships and the composite score factor indicating concern for human relations.

Factor 2, Independence, consisted of two Conceptual Grid factors, Autonomy, for Least-liked Religious, and Resentment of Hierarchical structure, for Self and Most-liked concepts -- Laywoman, Religious and Ex-Religious. To the extent Least-liked Religious are perceived as being in control of their own destiny, independent, and master of their own fate; Self and Most-liked women are perceived to be more accepting of the restraints inherent in organizational structure.

Principal components analyses of the set of 15 variables: factor loadings and communalities of the final 14 factors, the final points omitted. Scalars are computed under the factor upon which they load most heavily, and summarized accordingly (p. 124)

## Factors and Scales

[illegible]

Factor 7	Respect for initiation of change (non-afid variables and selected afid elements)	Initiative for change (CPLWS, S, etc.)
16 CG 2.6		

[illegible]

13 CG 2.14  
14 HRS 2.5  
15 VS 2.1

Factor 7  
16 CG 2.6  
17 VS 2.6  
18 VS 2.6  
19 CG 2.13  
Factor 8  
20 CG 2.16  
Factor 9  
21 HRS 2.3  
22 CG 2.2  
Factor 10  
23 CG 2.18  
Factor 11  
24 CG 2.15  
Factor 12  
25 CG 2.17  
Factor 13  
26 CG 2.1  
27 CGP 1.3  
Factor 14  
28 CG 2.8

Respect for initiation of change (non-grid variables and selected grid concepts)  
Initiative for change (S, L, W, S, W)

Age  
Radiance and ways of obtaining social acceptance

Discontent with status quo (S, L, L)

Perceived discontent of Least Lived Laymen (Selected Grid Concept)

Discontent with status quo (LL)

Acceptance of Doctrine and Similarity to Group (Non-Grid Variables and all Grid Concepts)

Acceptance of Church doctrine (all concepts)

Perceived Initiative for change of least lived Laymen (Selected Grid Concept)

Initiative for change (LL)

Perceived Incentive of Hierarchical structure of least lived Laymen (Selected Grid Concept)

Perceived Autonomy of Ex-Beligious (Selected Grid Concepts)

Autonomy (S, L, L)

Spiritual Commitment and Value Orientation (Non-Grid Variables and Selected Grid Concepts)

Spiritual Commitment (all concepts)

Values

Perceived Dictatorial Forcefulness of self and most lived woman (Selected Grid Concepts)

Dictatorial - Forcefulness (S, L, W, W, W)

Factor 15  
29 HRS 2.5  
30 CG 2.11

Dependency and Comfort Orientation (Non-Grid Variables and Selected Grid Variables)

Desired Concern for Welfare, Courage and Companionship

Autonomy (S, L, W, W)

Perceived Discontent with Status Quo of least like

Religious (Selected Grid Concepts)

Discontent with Status Quo (LL)

Goals for enjoyable life through prosperity, respect and accomplishment

Local Principles

Centrality of the clergy (all Grid Concepts)

Dictatorial - forcefulness (S, L, L, LL)

Note Abbreviations Used

- CG - Conceptual Grid
- HRS - Human Relations Survey
- VS - Value Survey
- CGP - Composite Score
- S - Self
- LL - Least-Lived Layman
- LL - Least-Lived Layman
- W - Most Lived Religious
- LL - Least-Lived Religious
- W - Most-Lived Ex-Beligious
- LL - Least-Lived Ex-Beligious

Factor 3, Satisfaction, consisted of Conceptual Grid factor 2.5, Discontent with Status Quo, for Self, Laywoman and Religious liked most, Composite Score Factor 1.2, Dissatisfaction, and the original Group satisfaction or Happiness score derived from the Group Satisfaction scale. The earlier explanation suggesting that satisfaction results from contentedness with life as it is now, although one may desire change, is corroborated by this factor. Values 2.3, Goals for an Enjoyable Life through Prosperity, Respect, and Accomplishment, loads .43 on this factor, suggesting that satisfaction is related to traditional middle class standards of success. It appears that the subjects in this study view satisfaction as a multi-faceted factor incorporating indicated group satisfaction or happiness, satisfaction derived from interpersonal relationships and values held, and one's position on the discontent with status quo continuum.

Factor 4, Perceived Preference for Prayer over Good Works by all but Least-liked Laywoman, consisted solely of Conceptual Grid Factor 2.4, which included all concepts except Least-liked Laywoman. Self, Most-liked Laywoman, Most and Least-liked Religious, and Most and Least-liked Ex-Religious are perceived to be more committed to prayer than to social action and to be happier when praying than when working hard. When the self is seen as prizing prayer over good works, so are five of other persons selected for rating as part of the interpersonal environment.

Factor 5, Ego-reinforcement through Group, consisted of the Conceptual Grid Factor 2.12, Initiative for Change for Least-liked Religious and Least-liked Ex-Religious, Values 2.5, Freedom, Independence,

and Equality, and Human Relations 2.4, Ego-reinforcement. Women who value independence along with equality are seen to want ego-reinforcement from their group and see Religious and Ex-Religious whom they dislike as taking the initiative for change. Interestingly, their own belief in the importance of independence is not associated with perceived initiative for change on their own part.

Factor 6, Concern for Group Support of Intellect, consisted of the Conceptual Grid factor, Prayer vs Good Works for Least-liked Laywoman, Human Relations 2.2, Tolerance -- Acceptance of Genuineness, and Values 2.4, Uses of the Intellect, -- Women who are concerned about being tolerant and using their intellect see the Least-liked Laywoman as preferring prayer over good works. Women not so concerned perceive the Least-liked Laywoman as preferring good works over prayer.

Factor 7, Respect for Initiation of Change, consisted of Conceptual Grid, Initiative for Change, for Self and Most-liked concepts -- Laywoman, Religious, and Ex-Religious -- Age, Values 2.6, Obedience and Ways of Obtaining Social Acceptance, and Conceptual Grid 2.13, Discontent with Status Quo on the part of Ex-Religious, Most and Least-liked. The older the respondent, the more she values obedience, politeness, cleanliness, the organizationally approved ways of conduct, yet, interestingly, the more she sees herself and women she likes as initiating change. The older, more obedient, and more initiating of change, the less content with the status quo does she perceive the Ex-Religious.

Factor 8, Perceived Discontent of Least-liked Laywoman, was derived exclusively from Conceptual Grid Factor 2.16, Discontent with Status Quo for Least-liked Laywoman.

Factor 9, Acceptance of Dogma and Similarity to Group, utilized Human Relations 2.3, Similarity, and Conceptual Grid Factor 2.2, Acceptance of Church Dogma for all concepts. People who see the basic Church beliefs accepted by all people rated as representative of their interpersonal world prefer their group to have attitudes, opinions, personality, and interests which are similar to their own.

Factor 10, Perceived Initiative for Change by Least-liked Laywoman, consisted of the single Conceptual Grid factor, Initiative for Change for Least-liked Laywoman. Noteworthy is the fact that this is the second factor on which Laywoman liked least is considered independently. Contributing to the understanding of this factor, however, is the Values factor, Ideal Principles (loading - .41). It appears that to the extent Laywomen designated as Least-liked are perceived as taking the initiative for change, the respondent herself does not subscribe to terminal value ideals such as a world at peace, a world of beauty, salvation, and national security.

Factor 11, Perceived Resentment of Hierarchical Structure by Least-liked women, consisted of the Conceptual Grid Factor 2.15, Resentment of Hierarchical Structure, for the three least-liked concepts: Laywomen, Religious, and Ex-Religious. The Values Factor 2.1, Ideal Principles, loads .47 on this factor. Thus perceived resentment of organizational hierarchy on the part of Least-liked women in one's interpersonal world is associated with endorsement of ideal values, such as a world of peace and beauty, and salvation on the part of the respondent.

Factor 12, Perceived Autonomy of Ex-Religious, consisted solely of Conceptual Grid Factor 2.15, Autonomy, for Ex-Religious most and least

liked.

Factor 13, Spiritual Commitment and Value Orientation, was composed of Conceptual Grid Factor 2.1, Spiritual Commitment for all concepts, plus composite scores Factor 1.3, Values. It is not surprising that commitment to belief in the hereafter should be associated with general concern for values.

Factor 14, Perceived Dictatorial - Forcefulness of Self and Most-liked women is composed solely of Conceptual Grid Factor 2.8, Dictatorial - Forcefulness for self, Most-liked Laywoman, Religious and Ex-Religious.

Factor 15, Dependency and Comfort Orientation consisted of Human Relations Factor 2.5, Desired Concern for Welfare, Courage and Companionship, and Conceptual Grid Factor 2.11, Autonomy, for Self, Most-liked Laywoman, and Most-liked Religious. Belief that the group should provide companionship and concern for welfare is associated with bourgeois values regarding the enjoyable life, and perceived dependency of the Self and Most-liked women.

Factor 16, Perceived Discontent with Status Quo by Least-liked Religious, consisted only of the Conceptual Grid factor 2.19, Discontent with Status Quo for Least-liked Religious.

The correlation matrix from which the Final 16 factors were generated is given in Table 21. As with previous matrices, this table is set up according to factorial structure. In general, it will be noted that the factors represent clearly identifiable clusters of significant intercorrelations which in most cases are larger than other correlations outside the cluster in the same row and column. The first exception to this rule occurs with Factors 2 and 7, both of which include





Factor 11	Perceived Relevance of Hierarchical Structure of Least Liked Laymen (Selected Grid Concepts)	
24	CG	15 02 16 03 01 05 12 04 02 03 04 16 03 02 19 01 15 08 01 01 02 02 01
Factor 12	Perceived Authority of Ex-Religious (Selected Grid Concepts)	
25	CG	4 11 12 03 14 01 01 07 01 03 01 01 01 10 06 00 05 04 00 01 07 01 02 01
Factor 13	Spiritual Commitment and Value Orientation (Non-Grid Variables and Selected Grid Concepts)	
26	CG	05 07 04 03 01 01 02 04 02 01 04 04 01 07 08 01 07 18 01 01 06 01 01 01 00
27	CG	24 03 03 11 07 03 09 25 12 14 15 01 01 17 42 02 11 43 11 03 13 07 01 03 11 21
Factor 14	Perceived Outrational Forcefulness of Self and Most Liked Laymen (Selected Grid Concepts)	
28	CG	15 02 04 03 01 03 04 02 01 01 19 01 00 05 01 01 18 01 01 00 02 01 03 00 01 00
Factor 15	Dependency and Comfort Orientation (Non-Grid Variables and Selected Grid Variables)	
29	HRS	01 16 28 02 01 10 12 09 03 04 01 01 01 01 11 05 11 37 02 07 00 05 03 07 05 11 32 02
30	CG	23 03 01 01 00 05 21 12 01 01 05 06 00 00 03 00 03 02 01 01 00 00 00 01 00 00 03 01 20
Factor 16	Perceived Discontent with Status Quo of Least Liked Religious (Selected Grid Concepts)	
31	CG	06 13 02 01 03 09 01 01 01 01 08 12 01 06 01 00 13 03 00 00 06 00 00 09 01 00 06 01 01 01
Mixed		
32	YS	09 00 23 12 07 20 14 15 11 04 03 24 15 06 01 07 09 01 02 00 24 03 06 15 09 09 31 10 17 07 05
33	YS	06 05 09 06 04 04 15 14 12 04 01 04 01 15 03 08 13 04 09 03 07 05 15 17 05 10 41 03 25 04 00 01
Below 50		
34	CG	04 12 03 01 31 03 13 10 09 01 07 01 01 04 03 01 08 00 01 00 02 01 01 00 00 01 03 00 05 01 16 00 00
35	CG	12 03 12 09 07 02 05 13 02 01 09 04 01 05 04 00 09 09 01 01 06 01 02 01 00 00 19 01 15 01 17 01 13 01

## Note: Abbreviations Used

CG - Conceptual Grid  
 HRS - Human Relations Survey  
 YS - Value Survey  
 COMP - Composite Score

S - Self  
 M - Most-liked Layman  
 LL - Least-liked Layman  
 RM - Most-liked Religious  
 RL - Least-liked Religious  
 RM - Most-liked Religious  
 RL - Least-liked Religious

two Grid factors and therefore should not show a high intercorrelation. Another exception occurs with Age (Factor 7), and its higher intercorrelations with values and human relations items than with the Grid item, Initiative for Change, for Self and Most-liked concepts. Evidently the 16 factor solution for organizing the 35 variable is less clear than would be desirable.

The 16 final factors represent the maximum degree of distillation of the dimensionality of the response space of the subjects that will be attempted in the present study. In general they reflect theoretically interesting relationships among subjects' perceptions of their interpersonal world, feelings about specific aspects of human relationships, specific values, overall concern with human relations, overall concern with values, and overall satisfaction with their group. However, these final 16 dimensions are of a high order of abstraction. Of the 35 variables upon which they are based, 33 are statistically derived entities consisting of factor scores. Of the 33, 30 are removed by two orders of abstraction from the raw data, while only 3 are first order factors. Moreover, they are clearly more arbitrary as a way of organizing the 33 variables than any of the analyses leading to the 33 variables themselves. The final 16 dimensions help to organize our understanding of the 35 variables upon which they are based, but it would seem most practicable to base further analyses upon the 35 variables themselves, if only for the reason that any attempt to replicate the present study may include some, but probably not all of the instruments it employed. By proceeding this way the present results will be more open to replication.

#### ANALYSES OF INTERGROUP DIFFERENCES

In the final set of analyses, the dimensions derived in the previous analyses to characterize the subjects were employed to ascertain if, and how, the three groups of subjects, Laywomen, Religious, and Ex-Religious, differ from each other. What dimensions discriminate

Laywomen from Religious and Ex-Religious? What dimensions discriminate Laywomen and Ex-Religious from Religious? For those dimensions which do discriminate, what is the direction of the differences?

Answers to these and similar questions were sought by the remaining analyses.

The analyses proceeded in three steps:

1. multivariate analyses of variance, directed at ascertaining whether, given the large number of dependent variables employed, statistically significant differences among the three groups of subjects exist, followed by univariate analyses to identify the specific variables which significantly discriminate.
2. Scheffe analyses to determine, for each variable which significantly discriminates among the groups, just how the groups differ in terms of that variable, and
3. stepwise discriminate function analyses, directed at ascertaining the relative importance of individual variables in discriminating among the groups and what variables might best be included in a set of variables designed to ascertain whether and how the groups differ from each other.

These analyses are performed upon two sets of variables: (a) 34 variables (Age was included in these analyses as deemed appropriate) derived from the five separate sets of analyses of subjects' perceptions of their interpersonal world, their feelings about specific aspects of human relations and values, and their overall satisfaction and concerns for human relations and values, and (b) the 16 variables representing the highest order of dimensionality characterizing the 33 variables, plus age and overall satisfaction. The analyses of the 33

variables are of more theoretical and practical importance, since they are closer to the data, the analyses of the 16 variables serve to organize our comprehension of the results for the lower order variables.

# MULTIVARIATE AND UNIVARIATE ANALYSES OF VARIANCE

Multivariate analyses of variance for the effects of the three groups upon the 34 major variables, (the 33 derived from the previous analyses, plus overall satisfaction ratings and upon the 16 metavariables, were strikingly significant. For the 34 variables  $F = 7.69$ ,  $df$  (hypotheses) = 68.0,  $df$  for (error) = 584.0,  $P < .001$  for the test of roots 1 through 2, and  $F = 1.87$ ,  $df$  (hypotheses) = 33.0,  $df$  for (error) = 292.5,  $P < .004$  for the test of roots 2 through 2; for the 16 variables  $F = 12.96$ ,  $df$  (hypotheses) = 32,  $df$  (error) = 620,  $P < .0001$  for the test of roots 1 through 2 and  $F = 2.684$ ,  $df$  (hypotheses) = 15,  $df$  (error) = 310.5,  $P < .001$

There is little doubt that the dimensions with which we are concerned significantly discriminate among the three groups of subjects. The question now becomes, which variables discriminate. To answer this question individual univariate analyses of variance were performed upon each of the 35, and each of the 16 variables, respectively with results as shown in column entitled "F (univariate)", Table 22.

To establish the relative weight of the variables in discriminating among the groups, and to identify a subset of variables which maximally discriminate the groups, stepwise discriminant function analyses were conducted for the 16 variables and 35 variables separately. The results of these analyses are reported in the first four columns of Table 22. The results for the 16 variable analysis suggest the following order of importance in discriminating the groups:

1. Factor II Perceived Resentment of Hierarchical Structure of Least-liked women (selected grid concepts) ( $R > L = X$ )
2. Factor 4 Perceived Preference for Good Works over Prayer (All concepts but least-liked Laywoman) ( $L < R = X$ )
3. Factor 5 Ego-reinforcement through Group (non-grid variables and selected grid concepts) ( $R < L = X$ )
4. Factor 3 Satisfaction (non-grid variables and selected grid concepts) ( $L > R = X$ )
5. Factor 15 Non-Dependency and Comfort Orientation (non-grid variables and selected grid concepts) ( $R > L = X$ )
6. Factor 13 Spiritual Commitment and Value Orientation (non-grid variables and all grid concepts) ( $R > L = X$ )
7. Factor 10 Perceived Initiative for Change (Selected grid concept of Least-liked Laywoman) ( $R < L = X$ )
8. Factor 6 Concern for Group Support of Intellect (non-grid variables and selected grid concepts) ( $R < L$ )
9. Factor 1 Humanitarian Warmth (non-grid variables) ( $R < L$ )
10. Factor 2 Independence (Selected grid concepts) ( $R < L$ )
11. Factor 7 Respect for Initiation of Change (non-grid variables and selected grid concepts) ( $X > R = L$ )
12. Factor 14 Perceived Dictatorial - Forcefulness (selected grid concepts of Self and Most-liked women) ( $L > X$ )

Table 27

Summary of analyses for ascertaining differences among laywomen, Religious, and Ex-Religious in terms of the set of 35 variables and the set of 16 variables, including summaries of univariate analyses of variance, Scheffé tests, Stepwise Discriminant Function results, means for the three groups of respondents. Variables from the set of 16 are listed in order of entrance into the Stepwise Discriminant Function. Variables from the set of 35 are grouped under the factor, from the set of 16, upon which they had the highest loadings.

Factors and Scales			Order of Entrance	df	F to remove at step of entrance
			1st final factors	15 variables	
Factor 11	Perceived Assessment of Hierarchical structure of least liked women (Selected Grid Concepts)		1	2,125	15,910000
24 CG	2.13 Assessment of Hierarchical structures (LL, RL, XL)			2,125	15,910000
Factor 4	Perceived Preference for Prayer over Good Works of all but Least Liked Laywomen (Selected Grid Concepts)		2	2,124	24,220000
9 CG	2.4 Prayer vs Good Works (DM, S, LM, RM, XL, RL)			2,122	17,700000
Factor 5	Ego Reinforcement through group (non-grid variables and selected grid concepts)			2,121	19,120000
10 CG	2.12 Initiative for change (XL, RL)			2,120	9,600000
11 VS	2.5 Freedom, independence and equality			2,119	2,750000
12 HRS	2.6 Ego-reinforcement			2,118	0,000000
Factor 3	Satisfaction (non-grid variables and selected grid concepts)		4	2,117	15,450000
6 CG	2.3 Discontent with status quo (S, LM, RM)			2,116	0,290000
7 COMF	1.2 Dissatisfaction			2,115	19,800000
8	13 Dissatisfaction			2,114	0,000000
Factor 15	Dependency and Comfort orientation (Non-Grid Variables and Selected Grid Variables)		5	2,113	14,600000
29 HRS	2.3 Desired Concern for Welfare, Courage and Companionship			2,112	6,420000
30 CG	2.11 Autonomy (S, LM, RM)			2,111	0,000000
Factor 11	Spiritual Commitment and Value Orientation (Non-Grid Variables and Selected Grid Concepts)			2,110	9,450000
26 CG	2.1 Spiritual Commitment (All Concepts)			2,109	6,330000
27 COMF	1.3 Values			2,108	1,490000
Factor 10	Perceived Initiative for change of least liked laywomen (Selected Grid Concept)		7	2,107	8,700000
23 CG	2.18 Initiative for change (LL)			2,106	0,230000
Factor 6	Concern for group support of intellect (non-grid variables and selected grid concepts)		8	2,105	8,700000
13 CG	2.14 Prayer vs Good Works			2,104	5,000000
14 HRS	2.4 Tolerance-acceptance of genuineness			2,103	1,000000
15 VS	2.4 Uses of the intellect			2,102	0,000000
Factor 1	Humanitarian Warmth (Non-Grid Variables)		9	2,101	7,200000
1 HRS	2.1 Openness, support, sensitivity, consideration			2,100	1,000000
2 VS	2.2 Love and quality of interpersonal relationships			2,099	0,000000
2 COMF	1.1 Human Relationships			2,098	0,000000
Factor 2	Independence (Selected Grid Concepts)		10	2,097	1,000000
4 CG	2.10 Autonomy (RL)			2,096	0,000000
5 CG	2.7 Assessment of Hierarchical structures (S, LM, RM, XL)			2,095	0,000000
Factor 7	Respect for initiation of change (non-grid variables and selected grid concepts)		11	2,094	6,000000
16 CG	2.8 Initiative for change (RM, LM, S, LM)			2,093	1,000000
17	14 Age			2,092	19,800000
18 VS	2.6 Obedience and ways of obtaining social acceptance			2,091	0,000000
19 CG	2.19 Discontent with status quo (DM, XL)			2,090	0,000000
Factor 14	Perceived Dictatorial Forcefulness of self and most liked women (Selected Grid Concepts)		12	2,089	0,000000
28 CG	2.8 Dictatorial - Forcefulness (S, LM, RM, XL)			2,088	0,000000
Factor 12	Perceived Autonomy of Ex-Religious (Selected Grid Concepts)		13	2,087	0,000000
25 CG	2.17 Autonomy (DM, XL)			2,086	0,000000
Factor 9	Acceptance of Dogma and Similarity to Group (Non-Grid and all Grid Concepts)		14	2,085	0,000000
21 HRS	2.3 Similarity			2,084	0,000000
22 CG	2.7 Acceptance of Church dogma (All Concepts)			2,083	0,000000
Factor 8	Perceived Discontent of Least Liked Laywomen (Selected Grid Concept)		15	2,082	0,000000
20 CG	2.15 Discontent with status quo (LL)			2,081	0,000000
Factor 16	Perceived Discontent with Status Quo of Least Liked Religious (Selected Grid Concepts)		16	2,080	0,000000
31 CG	2.16 Discontent with status quo (RL)			2,079	0,000000
Mixed					
32 VS	2.3 Goals for enjoyable life through prosperity, respect and accomplishment			2,078	0,000000
33 VS	2.1 Ideal Principles			2,077	0,000000
Below 30					
35 CG	2.1 Centrality of the clergy (All Grid Concepts)			2,076	0,000000
	2.8 Dictatorial - forcefulness (RL, XL, LL)			2,075	0,000000

Note: Abbreviations Used

CG - Conceptual Grid  
HRS - Human Relations Survey  
VS - Value Survey  
COMF - Composite Score

S - Self  
LM - Most-liked Laywoman  
LL - Least-liked Laywoman  
RM - Most-liked Religious  
RL - Least-liked Religious  
DM - Most-liked Ex-Religious  
XL - Least-liked Ex-Religious



Laywomen (N=109)	Group Means		(Univariate)	Scheffé		
	Religious (N=174)	Ex-Religious (N=45)		Laywomen vs Religious	Laywomen vs Ex-Religious	Religious vs Ex-Religious
-49a	42	-41a	19.91**	87.88****	.13	31.74****
-46a	41	-37a	35.48**	61.73****	.33	26.31****
-44	28a	-01a	19.49**	38.93****	6.08*	1.78
-40	29a	09a	17.87	35.37****	6.38*	1.68
21a	-26	-43a	13.74**	17.02***	1.39	18.17****
21a	-18	22a	6.34**	10.20**	.01	5.81X <sup>2</sup>
14a	-22	41a	10.12**	9.20*	2.97	16.33****
23	-27	18a	13.65**	18.28****	.82	16.69****
15	-19a	-13a	10.71**	20.35****	7.67*	.14
-17a	08a	05a	2.23	4.32	1.48	.05
-43a	15	-32a	25.97**	46.12****	.48	17.83****
1.04a	2.08a	2.16a	1.02	1.35	1.35	.22
-19a	21	-37a	9.20**	11.07**	1.09	12.50**
-19a	10	-26a	17.86**	31.87****	.38	12.04**
12a	-12a	11a	2.53	3.88	.00	1.93
-14a	16	-29a	5.24**	6.30*	.75	7.58*
-14	15	-10a	3.52*	5.62X	.01	3.29
-25a	28	-16a	14.58**	20.73****	.49	16.33****
15a	-15	24a	4.64*	6.15*	.30	5.71X
19	-15	19a	5.01**	8.12*	.00	4.32
21	-14	-02a	4.64*	9.24**	2.09	.48
23	-17	09a	5.56****	10.68**	.59	2.46
04a	-04	06a	4.30	.43	.01	.14
29a	27	-31a	14.62**	21.43****	.07	13.51**
14	-13	-19a	3.48*	5.00X	.10	3.8
16	-16	17a	4.40*	7.03*	.01	4.06
07a	-11a	14a	3.40	1.23	.44	2.38
21a	-26	35a	11.24**	15.77****	.64	12.00**
16	-11	11a	3.32*	5.73X	.02	2.52
25	-12a	-18a	5.37**	9.28*	5.79X	.11
14a	03a	-59	10.22**	1.78	20.06****	14.22****
-09a	06a	45	5.83**	.06	9.81**	9.90**
07a	-04a	-26a	1.78	.38	.51	2.41
3.72	4.86	1.78	25.71**	12.61**	17.13****	48.68****
-14a	20	-31a	7.12**	8.43*	.92	9.87**
-13	06	-07	1.36	2.60	.14	.61
19	-04a	-32	4.50*	3.59	8.47*	2.90
21	-07a	-21a	1.83*	5.19X	5.75X	.77
-10a	08a	-07a	1.25	2.22	.07	.86
-12a	11a	-08a	1.96	3.55	.06	1.74
12a	-08a	02a	1.27	2.51	.29	.35
21	-12	02a	1.67*	7.35*	1.21	.68
14a	08a	06a	1.55	1.42	.10	1.01
07a	-01a	-11a	0.66	.38	1.31	.57
-04a	04a	-04a	0.78	.45	.00	.23
-03a	00a	-11a	0.49	.14	.97	.59
-01a	02a	-11a	0.42	.06	.47	.81
17	-19a	-18a	11.89	21.98****	10.24**	.00
-44a	38	-16a	28.70**	54.92****	2.94	12.94**
-08a	01a	11a	0.64	.55	1.19	.38
-07a	-04a	35	3.16*	.05	5.58X	5.46X

Note: Group Means - Means identified by the same subscript are not significant  
 1/ df = 2 and 215 for all F tests in this column.  
 2/  $\alpha = .10$  level (use recommended by Scheffé (1959)).

\* - Signs reversed for group means.

The 12 variables listed constitute the best subset for discriminating the groups of respondents. The results for the 35 variables analyses suggest the following order of importance:

1. Conceptual Grid Factor 2.15 Resentment of Hierarchical Structure  
(LL, RL, XL) (R>L = X)
2. Value Survey Factor 2.1 Ideal Principles (R>L = X)
3. Age (R>L>X)
4. Conceptual Grid Factor 2.4 Prayer vs Good Works (All concepts except LL) (L<R = X)
5. Composite Score 1.2 Dissatisfaction (R>L = X)
6. Conceptual Grid Factor 2.12 Initiative for Change  
(XL, RL) (R<L = X)
7. Value Survey Factor 2.4 Uses of the Intellect (R>L = X)
8. Conceptual Grid Factor 2.7 Resentment of Hierarchical Structure (Self and Most-liked women) (X<R = L)
9. Values Survey Factor 2.3 Goals for Enjoyable Life through Prosperity, Respect, and Accomplishment (L>R = X)
10. Human Relations Survey Factor 2.5 Expected Support (R>L = X)
11. Composite Score 1.1 Human Relations (R>L = X)
12. Conceptual Grid Factor 2.14 Prayer vs Good Works (LL) (R<L)
13. Conceptual Grid Factor 2.1 Spiritual Commitment (All Grid Concepts) (R>L)
14. Conceptual Grid Factor 2.10 Autonomy (RL) (L>R = X)
15. Conceptual Grid Factor 2.2 Acceptance of Church Dogma (All Grid Concepts)
16. Conceptual Grid Factor 2.17 Autonomy (XM, XL)

17. Conceptual Grid Factor 2.18 Initiative for  
Change (LL) (R<L)
18. Conceptual Grid Factor 2.8 Dictatorial - Forcefulness  
(Self and Most-liked women) (L<R = X)
19. Conceptual Grid Factor 2.13 Discontent with Status  
Quo (XM,XL). (X=L=R)

These 19 variables constitute the most efficient subset for discriminating among the three groups of respondents. It will be noted that the following three variables which considered alone significantly discriminated the groups, no longer discriminate in the context of the discriminant function:

1. Conceptual Grid Factor 2.2, Acceptance of Church Dogma  
(All Grid concepts)
2. Conceptual Grid Factor 2.17, Autonomy (XM,XL)
3. Conceptual Grid Factor 2.13, Discontent with Status  
Quo (XM,XL).

Four variables which by themselves did not significantly discriminate and now do so are:

1. Composite Score 1.3, Values
2. Human Relations Survey Factor 2.1, Openness, Support, Sensitivity,  
and Consideration
3. Human Relations Survey Factor 2.3, Similarity
4. Conceptual Grid Factor 2.9, Dictatorial - Forcefulness (RL,XL,LL)  
whose below .40 loading excluded it from any of the 16 Final Factors.

Significant results indicated that one or more of the three groups of respondents, Laywomen, Religious, and Ex-Religious, was significantly different from the remaining groups. There are seven possibilities as follow:

1. Laywomen different from Religious and Ex-Religious, the latter not significantly different
2. Religious different from Laywomen and Ex-Religious, the latter not significantly different
3. Ex-Religious different from Laywomen and Religious, the latter not significantly different
4. Laywomen different from Religious, no other significant difference
5. Laywomen different from Ex-Religious, no other significant difference
6. Religious different from Ex-Religious, no other significant difference
7. Laywomen, Religious, and Ex-Religious significantly different from each other.

To ascertain precisely which groups differed for any given significant univariate F, Scheffe tests were performed as presented in the last three columns of Table 22. These results are best grasped by considering each of the seven possible patterns of differences separately, listing for each pattern the variables which discriminate and just how the groups differ from each other in terms of each variable. In listing the variables which discriminate each pattern, variables from the final set of 16 will be listed first, followed by a separate listing of variables from the main set of 35. In this way the 16 variables can

serve their intended function of organizing the results while the 35 can be considered separately for greater understanding of precisely what occurred.

PATTERN 1. LAYWOMEN DIFFERENT FROM RELIGIOUS AND EX-RELIGIOUS, THE LATTER NOT DIFFERENT.

1. Variables from Set of 16:

Factor 3, Dissatisfaction: Laywomen are more satisfied than either Religious or Ex-Religious.

Factor 4, Perceived Preference for Prayer over Good Works by all but Least-liked Laywoman: Laywomen perceive themselves and five of the six other people rated as preferring prayer over good works to a lesser extent than Religious or Ex-Religious. That is, Laywomen see themselves and others as preferring good works and social action over prayer.

2. Variables from Set of 35:

Conceptual Grid 2.4, Prayer vs Good Works: Laywomen perceive themselves and others as preferring good works and social action over prayer.

Conceptual Grid 2.8, Perceived Dictatorial-Forcefulness of Self and Most-liked women: Laywomen perceive themselves and all Most-liked women as less dictatorial and forceful than the Religious and Ex-Religious perceive the same women.

Conceptual Grid 2.10, Autonomy (Least-liked Religious): Laywomen perceive the Least-liked Religious person as more autonomous than either the Religious or the Ex-Religious perceive that person.

Values 2.3, Goals for an Enjoyable Life through Prosperity, Respect, and Accomplishment: Laywomen consider important and aspire to attain from their group the values of an enjoyable, comfortable, etc., life -- the bourgeois goal complex -- more than either Religious or Ex-Religious.

PATTERN 2. RELIGIOUS DIFFERENT FROM LAYWOMEN AND EX-RELIGIOUS, THE LATTER NOT DIFFERENT.

1. Variables from Set of 16:

Factor 11, Resentment of Hierarchical Structure: Religious perceive Least-liked women to be more resentful of hierarchical structure than either Laywomen or Ex-Religious perceive them to be.

Factor 5, Ego-reinforcement through Group: Religious want Ego-reinforcement through the group to a lesser extent than Laywomen and Ex-Religious.

Factor 15, Dependency and Comfort Orientation: Religious desire more support and encouragement from their group than do Laywomen and Ex-Religious.

Factor 13, Spiritual Commitment and Value Orientation: Religious see themselves and others as more spiritually committed than either Laywomen and Ex-Religious perceive them. As well, Religious indicate greater concern with values than either Laywomen or Ex-Religious.

Factor 10, Initiative for Change: Religious perceive Least-liked Laywomen as having less initiative for change than is perceived by Ex-Religious and Laywomen.

2. Variables from Set of 35:

Conceptual Grid 2.15, Non-Resentment of Hierarchical Structure:

Religious perceive Least-liked women as being more resentful of hierarchical structure than either Laywomen or Ex-Religious perceive them to be.

Conceptual Grid 2.12, Initiative for Change: Religious perceive Least-liked Religious and Least-liked Ex-Religious to be less change initiating than Laywomen and Ex-Religious perceive them.

Values 2.5, Freedom, Independence and Equality: Religious value freedom, independence, and equality less than either Laywomen or Ex-Religious.

Human Relations 2.4, Ego-Reinforcement: Religious regard Ego-reinforcement from their group with less aspiration and importance than either Laywomen or Ex-Religious. That is, Laywomen and Ex-Religious have greater expectations and place more importance on their groups to provide Ego-reinforcement.

Composite Scores 1.2, Dissatisfaction: Religious are more dissatisfied, than either Laywomen or Ex-Religious, with group support in the Values - Human Relations area.

Human Relations 2.5, Expected Support: Religious have greater aspirations or expectations for group support than either of the other two groups of women.

Composite Score 1.3, Values: Religious place greater emphasis on attainment, aspiration and importance of values than the Laywomen and Ex-Religious.

Values 2.4, Uses of the Intellect: Religious, more than Laywomen and Ex-Religious value attainment, aspiration and importance with respect to uses of the intellect.

Composite Score 1.1, Human Relations: Religious experience less overall contentment with their group support in the area of Human Relations than either Laywomen or Ex-Religious.

Values 2.6, Obedience and Ways of Obtaining Social Acceptance: Religious to a greater extent than Laywomen or Ex-Religious, value obedience and ways of obtaining social acceptance.

Values 2.1, Ideal Principles: Religious place more value on ideal principles than either Laywomen or Ex-Religious.

PATTERN 3. EX-RELIGIOUS DIFFERENT FROM LAYWOMEN AND RELIGIOUS, THE LATTER NOT DIFFERENT.

1. Variable from Set of 16:

Factor 7, Respect for Initiation of Change: Ex-Religious perceive themselves and Most-liked women to be more concerned with initiating change than Laywomen and Religious perceive them.

2. Variables from Set of 35:

Conceptual Grid 2.9, Dictatorial - Forcefulness: Ex-Religious, more than Laywomen and Religious, perceive the Least-liked Concepts -- Laywomen, Religious and Ex-Religious -- to be more dictatorial - forceful.

Conceptual Grid 2.7, Resentment of Hierarchical Structure: Ex-Religious perceive Self and Most-liked concepts to be more resentful of hierarchical structure than Laywomen and Religious perceive them to be.

PATTERN 4. LAYWOMEN DIFFERENT FROM RELIGIOUS

1. Variables from Set of 16:

Factor 1, Humanitarian Warmth: Laywomen, compared with Religious are more concerned with attainment, aspiration and importance of the



variables contributing to humanitarian warmth.

Factor 2, Independence: Laywomen perceive themselves and all but Least-liked Laywomen and Least-liked Ex-Religious as more independent than Religious perceive them to be.

Factor 6, Concern for Group Support of Intellect: Laywomen are more concerned with group support of the intellect.

## 2. Variables from Set of 35:

Conceptual Grid 2.18, Initiative for Change: Laywomen perceived Least-liked Laywomen as more change initiating than Religious perceive them.

Conceptual Grid 2.14, Prayer vs Good Works: Laywomen perceived the Least-liked Laywomen to be less concerned with prayer than with good works.

Human Relations 2.1, Openness, Support, Sensitivity, Consideration: Laywomen are more concerned with group openness, support, sensitivity and consideration than are Religious.

Human Relations 2.3, Similarity: Laywomen experience more similarity within their chosen group than Religious in Community.

## PATTERN 5. LAYWOMEN DIFFERENT FROM EX-RELIGIOUS

### 1. Variable from Set of 16:

Factor 14, Dictatorial - Forcefulness: Laywomen, more than Ex-Religious, perceive themselves and those concepts most-liked as being dictatorial - forceful.

PATTERN 6. LAYWOMEN DIFFERENT FROM RELIGIOUS WHO ARE DIFFERENT FROM  
EX-RELIGIOUS.

1. Variable from Set of 35:

Variable 34, Age: Differences in age separate the three groups  
with Ex-Religious as youngest, Laywomen next, and Religious as the old-  
est group.

### Chapter III

#### Discussion and Conclusions

##### DISCUSSION

Of the final two sets of variables, 35 and 16, respectively, Religious as a group can be discriminated from Laywomen and Ex-Religious on more than half of the significant items. In itself, this information answers one of the original questions regarding discernible differences among Laywomen, Religious and Ex-Religious. To present the findings in broader perspective, however, it appears essential to place them within the social-psychological context enunciated in Chapter I by considering the implications of the stepwise discriminant function analysis ordering of the final 16 factors.

Resentment of Hierarchical Structure, Factor 11, emerging as the most discriminating item among the three groups of subjects succinctly corroborates much of the investigator's direction of thinking, especially with regard to role differentiation, the question of choice and locus of control, and most especially, the question of maturity and religion.

Several reasons come to mind regarding the importance of the perceived resentment of human organizational pressure - as opposed to the Church as an organization. Although the difficulty of living a life of vowed obedience has been cited by various researchers, Neal (1971), Bouchard (1970), Huyghe (1966), Moran (1970), in most cases it appears that little attention has been given to relating the role of choice i.e. responding to the divine initiative, to internal locus of control and maturity. It would seem that if, as has been said earlier,

there is a definite belief regarding the individual's locus of control, congruence between the self perception and the perception of others in the individual's chosen group, that one is in step with one's peers, then projection of individually felt resentment would not be necessary. (The concept of projections is suggested by the attributing of negative aspects to least-liked people). If instead, individuals realize that it is possible for critical situations to occur, such as the turmoil current in our culture generally, during which old values may be overthrown and new standards will have to be tested, then internally controlled Religious (Allport's intrinsic religious orientation) should be in a position to critically evaluate the conflict between increasing worldly involvement and maintaining needed emphasis on religious characteristics and not fall prey to overly optimistic claims about the need for unrestrained individual freedom, initiative, and personal development within a community organization. Religious have indicated that their Religious Order is of paramount importance to them, so it may well be as Huyghe (1966) claims, that there is a lack of understanding of the role of obedience. In any sphere of involvement one does not become mature by disclaiming one's assumed responsibilities. As Heath (1969) has intimated, neither secularization nor religion per se produce maturity, nevertheless Allport (1968) and McCarthy (1969) support the maturing nature of religious commitment. For McCarthy (1969), interpreting Teilhard de Chardin, Christian maturity incorporates the ecclesial function of the Church; therefore, a dichotomy between prayer and good works would be intolerable. Lenski's (1963) conclusions regarding the diminution of the Protestant spiritual values and the lack of asceticism are representative of indicated trends within

the Roman Catholic Church as well. Perhaps, however, this is not so much a religious phenomenon as a cultural one. This research did not substantiate Lenski's noted Protestant-Catholic difference toward work.

Prayer vs Good Works, Factor 4, tended to be a misleading variable. Although in the investigator's mind, the concept of God and His role was implicit, because of the way in which the items were worded, many of the subjects tended to see the relevant questions as bi-polar, literally prayer versus good works. Nevertheless Spiritual Commitment, Factor 13, did differentiate among the three groups suggesting that Religious more than Laywomen are perceived to be more committed to spiritual values.

It would seem that the Factors concerned with Independence, Factor 2, Initiation of Change, Factor 10, and Dictatorial-Forcefulness, Factor 11, were also subject to interpretation as incompatible with a vow of obedience. Therefore, Religious would tend to be perceived by themselves and others as subscribing less to these factors. One question is how much stereotyping may have influenced perceptions in these areas especially.

Human Relationships, Values and satisfactions are all considered to be integral components of maturity and group membership - Sarbin (1968), Kelly (1955), LaGaipa (1968), Rokeach (1968). The importance of these aspects of daily living is further indicated by the responses to the Human Relations and Value Surveys. Why Religious manifest greater concern and indicate greater need for group support is open to several interpretations.

1. Less group cohesiveness among Religious than among the closed groups, usually family, of Laywomen and of Ex-Religious.

2. Greater dependence of Religious upon one another as a result of decreased prestige principally inherent in the status of a Sister. Greater involvement in secular activities has led to decreased stereotyping of Religious as high-status spiritual women segregated from worldly concerns.
3. Paradoxically enough, the investigator views Religious as apparently occupying both ends of Sarbin's (1968) ascribed-achieved continuum in the sense of choosing (achieved status) to answer the perceived call of God and having done so, immediately occupying roles full-time and, especially to-day, often much devalued by lay persons (ascribed status) which nevertheless demand great involvement.
4. Realization of the need to share and support one another in living basic Christian values.
5. Higher expectations resulting from religious training and knowledge of what is involved in a life dedicated to following Christ's example of Charity.
6. Because the rampant materialism in the world has made Religious more aware of this need.

#### SUMMARY

In attempting to integrate the material presented thus far, much reliance will be placed on Table 22 which summarized the major findings of the exploratory, investigation of the social identity of three groups of contemporary Roman Catholic women: Laywomen, Religious and Ex-Religious.

Rather than repeat from the previous chapter the findings and comments regarding them, it is proposed to portray the interpersonal

world as revealed by each of the groups.

#### LAYWOMEN

Laywomen describe themselves as the most satisfied group, who seek and value the typical middle class goals for an enjoyable life in our culture, nevertheless maintain concern regarding their chosen group, primarily the family, especially regarding humanitarian warmth, support of intellectual endeavors, and basic interpersonal dimensions, such as openness, support, sensitivity, and consideration, and experience greater similarity within their groups. Insofar as self perception is concerned, laywomen, together with women they like most, have less preference for prayer over good works, perceive themselves as less forceful and dictatorial but more independent than others tend to perceive them. Their perceptions of others, especially least-liked women, are generally opposite to the ways in which they perceive themselves. One gains the impression of a group of women who tend to be somewhat forceful, as they have described themselves, traditional regarding the Church and its teachings, and concerned about interpersonal support. By far their most important chosen group, the family plays a major role in the lives of these women.

#### RELIGIOUS

Religious women in this study describe themselves as dissatisfied, desiring more encouragement and support from their Religious Community, yet attaching fewer expectations and less importance to group provision of ego-reinforcement, emphasizing the group role regarding aspects of uses of intellect, as well as values in general, except for

freedom, independence and equality, which are of somewhat lesser importance in their value hierarchy. As might be expected, ideal principles, obedience and those Rokeach calls the "moral values" — ways of obtaining social acceptance — are important to Religious. Insofar, as their perceptions are concerned Religious perceive themselves and others as spiritually committed, perceive Laywomen as enjoying greater similarity within their chosen group, and perceive least-liked Laywomen to be resentful of hierarchical structure, as having less initiative for change than as perceived by others, whereas least-liked Religious and least-liked Ex-Religious are seen to be more change initiating. Briefly, Religious appear to be somewhat confused about their role in the Church today, are ambivalent about manifesting their desire for greater interpersonal exchange, and tend to remain fairly satisfied, as a group, with their current role in the church, tending to be nearer the traditional end of the traditional-change continuum. The fact that Religious have the highest mean age partially explains these findings.

#### EX-RELIGIOUS

As the youngest of the three groups, Ex-Religious perceive themselves and most-liked women to be concerned about initiating change, to be resentful of hierarchical structure, whereas least-liked women are seen to be more dictatorial and forceful than others. Contrary to Kotres "Outs", Ex-Religious, although no longer within a religious community, are still members of the Church, and are perceived to be similar to Religious in spiritual areas.



### Conclusions

1. The actual differences in perceived social identity among the three groups largely reflects ways in which Religious differ from Laywomen and Ex-Religious.
2. A blurring of social identities and roles among Laywomen and Religious is evident.
3. Attitudes regarding least-liked women, similar to those discerned by Fiedler (1958) in his studies of leaders' perceptions of least-liked co-workers, indicate a biased, rather than a realistic perception.
4. Perceptions of the self, for all three groups, generally coincide with those of most-liked women, suggesting bias in the direction opposite to that for least-liked women.
5. Ex-Religious appear to be in some disfavor with Laywomen and Religious.

### RECOMMENDATIONS

1. As an exploratory study, this investigation has been primarily factor analytically oriented. Further research in the realm of descriptive analyses is suggested, especially in the following areas:
  - (a) Age and perceived self identity.
  - (b) Profession and perceived self identity.
  - (c) The self portrait of each group on the Conceptual Grid.
2. A study of the role of the religious community as an organization, with greater emphasis on ways of inculcating its basic Christian esprit de corps.

APPENDIX A

# Instructions for Role Construct Repertory Test (RCR Test)

This test consists of three parts:

- (1) Conceptual Grid — Sheet A
- (2) Figure List — Sheet B
- (3) these instructions

The test is designed to consider important ways in which groups of people are alike. Therefore individual tests will be used only to provide group results.

1. Start with the Figure List, Sheet B. Beginning with your own name, write the first name or initials, of the persons described. Be SURE to list each person (name) ONCE ONLY. The examiner is interested only in what you write on the Conceptual Grid, Sheet A; which you will return to.

2. Now turn to the Conceptual Grid, Sheet A. Note that the letters "M" and "F" are in columns 16 to 22. If the person whose name appears at the top of column 16 is a man, encircle "M"; if a woman, encircle "F". Do the same in the remaining columns.

3. Now move down to Row 1 of the Conceptual Grid. You will see that the squares numbered 20, 21, and 22 have circles in them. You are to consider the three people whose names correspond with these descriptions and column numbers. Think about these three people. Are two of them ALIKE IN SOME IMPORTANT WAY THAT DISTINGUISHES THEM FROM THE THIRD PERSON? Keep thinking about them until you know the important way in which two of them are alike, and which sets them apart from the third person. When you have decided which two it is, put an "x" in the two circles of those who are alike. Do not put any mark in the third circle.

Now write in the blank under "Construct" the word or short phrase that tells how these two are alike.

Next, in the blank under "Contrast" write what you consider to be the opposite of this characteristic.

## ILLUSTRATION

17	18	19	20	21	22	Row	Construct	Contrast
			(x)	0	(x)	1	good	bad

Since squares 20, 21, and 22 have circles in them, the three people described in these columns must be considered to see in WHAT IMPORTANT WAY TWO OF THEM ARE ALIKE THAT DISTINGUISHES THEM FROM THE THIRD PERSON. Suppose 20 and 22 are alike in an important way that distinguishes them from 21. You would put "x"s in the circles for 20 and 22, then below "Construct" for Row 1, indicate how the two are alike — eg. GOOD. In the blank under "Contrast" you would write what you consider to be the opposite of this characteristic — in this case, BAD.

4. Now consider each of the other persons whose names appear in the other columns. In addition to the persons whom you have marked with an "x", which others also have this important characteristic? Put a check mark ( ), not an "x", under the description of each other person who has this important characteristic. Be sure to mark only Row 1.

When you have finished with Row 1, move down to Row 2. Think about the persons who have circles under them in this row. In what IMPORTANT WAY

are two of them distinguished from the third? Put "x"s in the circles to show which two are alike, then fill in "Construct" and "Contrast" as you did for Row 1. Then check the others who have this same characteristic.

5. Complete the test in the manner you have done these first two rows. Write your Code Number and Date on the Conceptual Grid, Sheet A and return it to the examiner with the other tests. Detach and keep the other two sheets -- Sheet B and the instruction sheet.

THANK YOU FOR YOUR GENEROUS COOPERATION.

CONCEPTUAL GRID

Sheet A

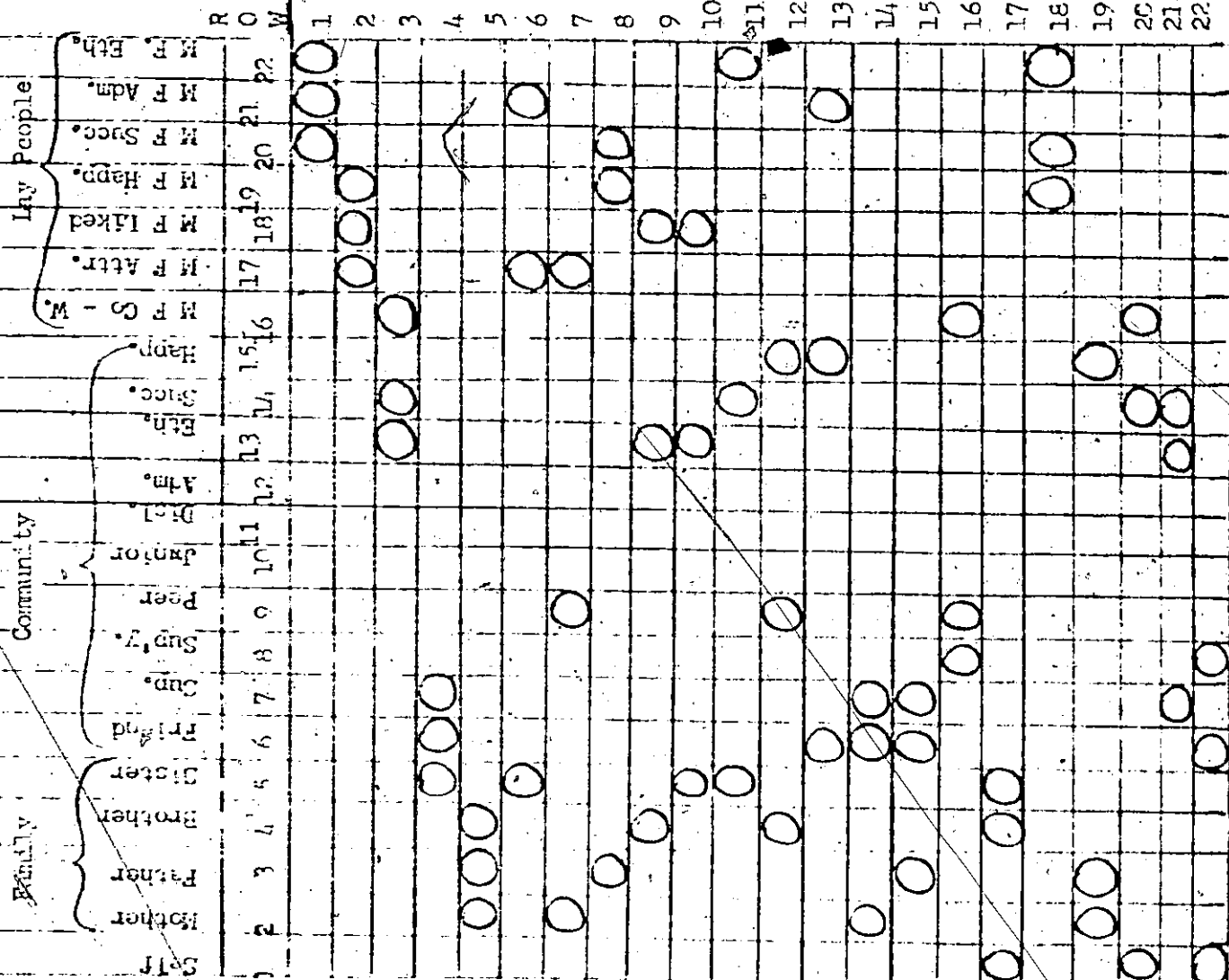
Mine taken:

**Date:**

CONTACT

constituted

190



NAME

PLEASE DO NOT LIST THE SAME PERSON MORE THAN ONCE.

## FIGURE LIST

1. Yourself
2. Your Mother
3. Your Father
4. Brother nearest your age. If no brother, boy most like one
5. Sister nearest your own age. If no sister, girl most like one
6. Sister (religious) who is your closest friend
7. Religious Superior
8. Sister Supervisor or Consultant
9. Sister class-mate or peer
10. Junior Sister
11. Sister who, for some reason, appears to dislike you
12. Sister you know personally and admire most
13. Sister you know personally who appears to meet the highest ethical standards
14. Sister you know personally who appears to be the most successful
15. Sister you know personally who appears to be the happiest
16. Lay person with whom you have most working contact
17. Lay person met recently you would like to know better
18. Lay co-worker you like best
19. Lay person you know personally who appears to be the happiest
20. Lay person you know personally who appears to be the most successful
21. Lay person you know personally and admire most
22. Lay person you know personally who appears to meet the highest ethical standards

APPENDIX B



## QUESTIONNAIRE

## Instructions:

The purpose of this questionnaire is to find out how you feel or think about four different people by having you judge which of two words or phrases you think most applies to the person you are rating. Each questionnaire consists of four sections, each of which is made up of 106 rating scales. The person indicated at the top of the page is to be rated on each scale by circling one of the numbers between each pair of words which are opposite or nearly opposite in meaning.

- 3 means that the word on the left applies extremely
- 2 means that the word on the left applies definitely, but not extremely
- 1 means that the word on the left applies somewhat
- 0 means neutral or that neither word applies
- 1 means that the word on the right applies somewhat
- 2 means that the word on the right applies definitely
- 3 means that the word on the right applies extremely

For example, the individual you were rating may have been "your favorite teacher", with the words "fair" on the right and "unfair" on the left.

unfair -3 -2 -1 0 1 2 3 fair

If you felt "your favorite teacher" was extremely "fair", you would circle "3". If you felt "your favorite teacher was extremely "unfair", you would circle "-3", and if you felt "your favorite teacher" was definitely, but not extremely "fair", you would circle "2", etc.

Please answer all the scales. Do not leave any blank. Make each item a separate judgment and do not look back and forth through the items. Work at a high speed without puzzling over any items. There are no right and wrong answers. Since it is only your immediate impressions we want; please go as quickly as you can. On the other hand, please do not be careless because we want your true impressions.

After you have finished rating the first individual on all the scales - by circling one number only for each scale - please go back to the first page of the booklet and look at the numbers under "Scale Applicability". This time, instead of rating the individual, you are going to rate the scales themselves, according to how appropriate each pair of words is for that particular individual. Keeping in mind the individual you have just rated, you are to:

- circle -3 if you are extremely sure that the scale is not meaningful for that individual
- 2 if you are definitely sure that the scale is not meaningful for that individual
- 1 if you are somewhat sure that the scale is not meaningful for that individual
- 0 if you can't decide whether the scale is meaningful or not

- 1 if you are somewhat sure that the scale is meaningful for that individual
- 2 if you are definitely sure that the scale is meaningful for that individual
- 3 if you are extremely sure that the scale is meaningful for that individual

For example, in rating "your favorite teacher" if you were extremely sure that "fair--unfair" was meaningful or relevant, you would circle the 3 under scale applicability for the "fair--unfair" scale. If you were definitely sure that "fair--unfair" was not meaningful or relevant for describing that individual you would circle the -2 under scale applicability, etc.

Please rate each of the 106 scales for applicability or meaningfulness in rating this particular person. Make sure you leave no scale uncircled and have not circled any scale twice.

When you have finished the first section please go on to the next one; rating the individual first, then rating the scale applicability, then continue in the same way for each of the four sections. Do not try to remember how you checked similar items earlier in the questionnaire. Make each item a separate and independent judgment and be sure not to leave any blank scales and not to circle any one scale twice.

# MOST SUCCESSFUL LAY CO-WORKER YOU KNOW

195

Scale Applicability

1. aggressive	-3 -2 -1 0 1 2 3	steadfast	-3 -2 -1 0 1 2 3
2. views suffering as a necessary evil	-3 -2 -1 0 1 2 3	views suffering as ennobling	-3 -2 -1 0 1 2 3
3. feels that belief in a supreme being makes one free	-3 -2 -1 0 1 2 3	feels that belief in a supreme being deprives one of freedom	-3 -2 -1 0 1 2 3
4. dependent	-3 -2 -1 0 1 2 3	independent	-3 -2 -1 0 1 2 3
5. views authority figures as understanding	-3 -2 -1 0 1 2 3	views authority figures as not understanding	-3 -2 -1 0 1 2 3
6. values personal salvation	-3 -2 -1 0 1 2 3	unconcerned about personal salvation	-3 -2 -1 0 1 2 3
7. equates success with hard work	-3 -2 -1 0 1 2 3	equates success with luck	-3 -2 -1 0 1 2 3
8. believes in power of prayer	-3 -2 -1 0 1 2 3	believes in self control and determination	-3 -2 -1 0 1 2 3
9. thinks that the church is the clergy	-3 -2 -1 0 1 2 3	thinks that the church is the people	-3 -2 -1 0 1 2 3
10. opinionated	-3 -2 -1 0 1 2 3	open minded	-3 -2 -1 0 1 2 3
11. content with status quo	-3 -2 -1 0 1 2 3	desires change	-3 -2 -1 0 1 2 3
12. arranges own life	-3 -2 -1 0 1 2 3	believes life is arranged by others	-3 -2 -1 0 1 2 3
13. responsive to new trends	-3 -2 -1 0 1 2 3	reluctant to follow new trends	-3 -2 -1 0 1 2 3
14. influences others	-3 -2 -1 0 1 2 3	is influenced by others	-3 -2 -1 0 1 2 3
15. found it hard to accept that Christ rose from the dead	-3 -2 -1 0 1 2 3	found it easy to accept that Christ rose from the dead	-3 -2 -1 0 1 2 3
16. avoids worry by keeping busy	-3 -2 -1 0 1 2 3	reflects about problems	-3 -2 -1 0 1 2 3
17. prefers not to lead	-3 -2 -1 0 1 2 3	desires to lead	-3 -2 -1 0 1 2 3
18. uninteresting	-3 -2 -1 0 1 2 3	interesting	-3 -2 -1 0 1 2 3
19. depressed or very unhappy	-3 -2 -1 0 1 2 3	not depressed or very unhappy	-3 -2 -1 0 1 2 3

## MOST SUCCESSFUL LAY CO-WORKER YOU KNOW

20. feels controlled by others	-3 -2 -1 0 1 2 3	feels in control of own destiny	-3 -2 -1 0 1 2 3
21. resents censorship pressures	-3 -2 -1 0 1 2 3	does not perceive censorship pressures	-3 -2 -1 0 1 2 3
22. feels success dependent on own efforts	-3 -2 -1 0 1 2 3	feels success is a matter of luck	-3 -2 -1 0 1 2 3
23. recently upset by criticism	-3 -2 -1 0 1 2 3	not upset by criticism recently	-3 -2 -1 0 1 2 3
24. inconsiderate	-3 -2 -1 0 1 2 3	considerate	-3 -2 -1 0 1 2 3
25. too restless to sit for long	-3 -2 -1 0 1 2 3	not too restless to sit for long	-3 -2 -1 0 1 2 3
26. believes that dislike of hard work implies weak character	-3 -2 -1 0 1 2 3	believes that dislike of hard work reflects ignorance of its value	-3 -2 -1 0 1 2 3
27. follows tradition	-3 -2 -1 0 1 2 3	strives for change	-3 -2 -1 0 1 2 3
28. found it hard to believe that Christ can really be present under the appearance of bread and wine	-3 -2 -1 0 1 2 3	found it easy to believe that Christ can really be present under the appearance of bread and wine	-3 -2 -1 0 1 2 3
29. thinks the clergy is at the core of the Church, the people at the periphery	-3 -2 -1 0 1 2 3	thinks no distinction can be made between the core and the periphery	-3 -2 -1 0 1 2 3
30. believes that people should have less leisure time	-3 -2 -1 0 1 2 3	believes that people should have more leisure time	-3 -2 -1 0 1 2 3
31. not on top of the world	-3 -2 -1 0 1 2 3	on top of the world	-3 -2 -1 0 1 2 3
32. self punishing	-3 -2 -1 0 1 2 3	self accepting	-3 -2 -1 0 1 2 3
33. questions authority	-3 -2 -1 0 1 2 3	unquestioningly accepts authority	-3 -2 -1 0 1 2 3
34. not very dissatisfied	-3 -2 -1 0 1 2 3	very dissatisfied	-3 -2 -1 0 1 2 3
35. pleasant	-3 -2 -1 0 1 2 3	unpleasant	-3 -2 -1 0 1 2 3
36. poised	-3 -2 -1 0 1 2 3	ill at ease	-3 -2 -1 0 1 2 3

## MOST SUCCESSFUL LAY CO-WORKER YOU KNOW

Scale Applicability

37. responds according to human reason	-3 -2 -1 0 1 2 3	responds according to faith	-3 -2 -1 0 1 2 3
38. initiates activities	-3 -2 -1 0 1 2 3	prefers to let others take the lead	-3 -2 -1 0 1 2 3
39. initiates change	-3 -2 -1 0 1 2 3	doesn't initiate change	-3 -2 -1 0 1 2 3
40. committed to social action	-3 -2 -1 0 1 2 3	committed to prayer	-3 -2 -1 0 1 2 3
41. behaves in accordance with plans for life after death	-3 -2 -1 0 1 2 3	lives for the here and now	-3 -2 -1 0 1 2 3
42. prefers traditional clothing	-3 -2 -1 0 1 2 3	prefers contemporary dress	-3 -2 -1 0 1 2 3
43. particularly excited or interested in something	-3 -2 -1 0 1 2 3	not particularly excited or interested in something	-3 -2 -1 0 1 2 3
44. enjoys independence	-3 -2 -1 0 1 2 3	does not enjoy independence	-3 -2 -1 0 1 2 3
45. "blah"	-3 -2 -1 0 1 2 3	attention getting	-3 -2 -1 0 1 2 3
46. complex	-3 -2 -1 0 1 2 3	simple	-3 -2 -1 0 1 2 3
47. prayer more important than good works	-3 -2 -1 0 1 2 3	good works more important than prayer	-3 -2 -1 0 1 2 3
48. values good works above prayer	-3 -2 -1 0 1 2 3	values prayer above good works	-3 -2 -1 0 1 2 3
49. cautious	-3 -2 -1 0 1 2 3	innovative	-3 -2 -1 0 1 2 3
50. readily accepts organizational decisions	-3 -2 -1 0 1 2 3	feels free to disagree with organizational decisions	-3 -2 -1 0 1 2 3
51. self confident	-3 -2 -1 0 1 2 3	lacks self confidence	-3 -2 -1 0 1 2 3
52. happy	-3 -2 -1 0 1 2 3	not too happy	-3 -2 -1 0 1 2 3
53. feels personal situation probably due to chance	-3 -2 -1 0 1 2 3	feels master of own fate	-3 -2 -1 0 1 2 3
54. enjoys positions of responsibility	-3 -2 -1 0 1 2 3	avoids positions of responsibility	-3 -2 -1 0 1 2 3
55. accepts advice	-3 -2 -1 0 1 2 3	prefers to give advice	-3 -2 -1 0 1 2 3
56. bad	-3 -2 -1 0 1 2 3	good	-3 -2 -1 0 1 2 3

# MOST SUCCESSFUL LAY CO-WORKER YOU KNOW

198

Scale Applicability

57. strong	-3 -2 -1 0 1 2 3	weak	-3 -2 -1 0 1 2 3
58. complacent	-3 -2 -1 0 1 2 3	striving	-3 -2 -1 0 1 2 3
59. feels free to make decisions	-3 -2 -1 0 1 2 3	feels bound by decisions of others	-3 -2 -1 0 1 2 3
60. sees charity as a duty	-3 -2 -1 0 1 2 3	sees charity as challenging	-3 -2 -1 0 1 2 3
61. democratic	-3 -2 -1 0 1 2 3	authoritarian	-3 -2 -1 0 1 2 3
62. equates good leadership with ability to direct others	-3 -2 -1 0 1 2 3	equates good leadership with ability to encourage self-direction of others	-3 -2 -1 0 1 2 3
63. prefers authority centered in few	-3 -2 -1 0 1 2 3	prefers authority centered in many	-3 -2 -1 0 1 2 3
64. takes initiative in organizing	-3 -2 -1 0 1 2 3	accepts organizing by others	-3 -2 -1 0 1 2 3
65. believes church membership leads to becoming a full human being	-3 -2 -1 0 1 2 3	believes church membership hinders becoming a full human being	-3 -2 -1 0 1 2 3
66. found it hard to accept there are three persons in one God	-3 -2 -1 0 1 2 3	found it easy to accept there are three persons in one God	-3 -2 -1 0 1 2 3
67. feels hampered by organizational restraints	-3 -2 -1 0 1 2 3	feels unhampered by organizational restraints	-3 -2 -1 0 1 2 3
68. not very satisfied	-3 -2 -1 0 1 2 3	very satisfied	-3 -2 -1 0 1 2 3
69. alienates others	-3 -2 -1 0 1 2 3	attracts others	-3 -2 -1 0 1 2 3
70. self-assertive	-3 -2 -1 0 1 2 3	submissive	-3 -2 -1 0 1 2 3
71. relaxed	-3 -2 -1 0 1 2 3	tense	-3 -2 -1 0 1 2 3
72. believes that good works deserves praise	-3 -2 -1 0 1 2 3	believes that good works need not be known to other people	-3 -2 -1 0 1 2 3
73. feels things are not all mixed up in own life	-3 -2 -1 0 1 2 3	feels things are all mixed up in own life	-3 -2 -1 0 1 2 3
74. sensitive	-3 -2 -1 0 1 2 3	insensitive	-3 -2 -1 0 1 2 3

# MOST SUCCESSFUL LAY CO-WORKER YOU KNOW

199

Scale Applicability

75. values individual above rules	-3 -2 -1 0 1 2 3	values rules above individuals	-3 -2 -1 0 1 2 3
76. happy when working hard	-3 -2 -1 0 1 2 3	happy when praying	-3 -2 -1 0 1 2 3
77. thinks all people fit into distinct classes	-3 -2 -1 0 1 2 3	thinks that most people possess characteristics of both classes	-3 -2 -1 0 1 2 3
78. things are going well	-3 -2 -1 0 1 2 3	things are not going well	-3 -2 -1 0 1 2 3
79. feels able to influence organizational policy	-3 -2 -1 0 1 2 3	feels unable to influ- ence organizational policy	-3 -2 -1 0 1 2 3
80. believes that, given ability, hard work does not guarantee suc- ces	-3 -2 -1 0 1 2 3	believes that, given ability, success comes through hard work	-3 -2 -1 0 1 2 3
81. prefers to issue directives	-3 -2 -1 0 1 2 3	prefers to follow directives	-3 -2 -1 0 1 2 3
82. pleased by praise received for something done recently	-3 -2 -1 0 1 2 3	received no praise for something done re- cently	-3 -2 -1 0 1 2 3
83. beautiful	-3 -2 -1 0 1 2 3	ugly	-3 -2 -1 0 1 2 3
84. autocratic	-3 -2 -1 0 1 2 3	co-operative	-3 -2 -1 0 1 2 3
85. feels accepted and liked	-3 -2 -1 0 1 2 3	feels neglected and lonely	-3 -2 -1 0 1 2 3
86. is doing well in getting what is wanted in life	-3 -2 -1 0 1 2 3	is not doing too well in getting what is wanted out of life	-3 -2 -1 0 1 2 3
87. approachable	-3 -2 -1 0 1 2 3	distant	-3 -2 -1 0 1 2 3
88. inflexible	-3 -2 -1 0 1 2 3	adaptable	-3 -2 -1 0 1 2 3
89. exciting	-3 -2 -1 0 1 2 3	boring	-3 -2 -1 0 1 2 3
90. rationalizes failure	-3 -2 -1 0 1 2 3	readily accepts con- sequences of own actions	-3 -2 -1 0 1 2 3
91. believes that the good life comes through prayer	-3 -2 -1 0 1 2 3	believes that the good life comes through hard work	-3 -2 -1 0 1 2 3

## MOST SUCCESSFUL LAY CO-WORKER YOU KNOW

Scale Applicability

92.	enjoys leisure time	-3 -2 -1 0 1 2 3	prefers to work	-3 -2 -1 0 1 2 3
93.	values obedience to a supernatural power	-3 -2 -1 0 1 2 3	values obedience to own conscience	-3 -2 -1 0 1 2 3
94.	thinks that true maturity requires out-growing divergent ideas	-3 -2 -1 0 1 2 3	thinks that true maturity requires channelling divergent ideas	-3 -2 -1 0 1 2 3
95.	radiates love for mankind	-3 -2 -1 0 1 2 3	radiates liking for certain individuals	-3 -2 -1 0 1 2 3
96.	very lonely or remote from other people	-3 -2 -1 0 1 2 3	not very lonely or remote from other people	-3 -2 -1 0 1 2 3
97.	resents organizational heirarchical structures	-3 -2 -1 0 1 2 3	accepts organizational hierarchical structures	-3 -2 -1 0 1 2 3
98.	passive	-3 -2 -1 0 1 2 3	active	-3 -2 -1 0 1 2 3
99.	wants life to continue as it is going now	-3 -2 -1 0 1 2 3	wishes parts of present life could be changed	-3 -2 -1 0 1 2 3
100.	dictatorial	-3 -2 -1 0 1 2 3	accepts suggestions	-3 -2 -1 0 1 2 3
101.	forceful	-3 -2 -1 0 1 2 3	gentle	-3 -2 -1 0 1 2 3
102.	pleased about accomplishing things	-3 -2 -1 0 1 2 3	not pleased about accomplishing things	-3 -2 -1 0 1 2 3
103.	values living for God alone	-3 -2 -1 0 1 2 3	values living for self and other human beings	-3 -2 -1 0 1 2 3
104.	has deep unshakable faith in self	-3 -2 -1 0 1 2 3	has deep unshakable faith in a supernatural power	-3 -2 -1 0 1 2 3
105.	bored	-3 -2 -1 0 1 2 3	not bored	-3 -2 -1 0 1 2 3
106.	believes authorities confer freedom of self	-3 -2 -1 0 1 2 3	believes authorities restrain freedom of self	-3 -2 -1 0 1 2 3

YOU HAVE NOW FINISHED RATING THE INDIVIDUAL. PLEASE GO BACK TO THE FIRST SCALE AND START RATING THE SCALES THEMSELVES FOR THEIR APPLICABILITY OR MEANINGFULNESS IN RATING THIS PARTICULAR PERSON.



# THE RELIGIOUS SISTER YOU LIKE BEST

201

Scale Applicability

1. aggressive	-3 -2 -1 0 1 2 3	steadfast	-3 -2 -1 0 1 2 3
2. views suffering as a necessary evil	-3 -2 -1 0 1 2 3	views suffering as ennobling	-3 -2 -1 0 1 2 3
3. feels that belief in a supreme being makes one free	-3 -2 -1 0 1 2 3	feels that belief in a supreme being deprives one of freedom	-3 -2 -1 0 1 2 3
4. dependent	-3 -2 -1 0 1 2 3	independent	-3 -2 -1 0 1 2 3
5. views authority figures as understanding	-3 -2 -1 0 1 2 3	views authority figures as not understanding	-3 -2 -1 0 1 2 3
6. values personal salvation	-3 -2 -1 0 1 2 3	unconcerned about personal salvation	-3 -2 -1 0 1 2 3
7. equates success with hard work	-3 -2 -1 0 1 2 3	equates success with luck	-3 -2 -1 0 1 2 3
8. believes in power of prayer	-3 -2 -1 0 1 2 3	believes in self control and determination	-3 -2 -1 0 1 2 3
9. thinks that the church is the clergy	-3 -2 -1 0 1 2 3	thinks that the church is the people	-3 -2 -1 0 1 2 3
10. opinionated	-3 -2 -1 0 1 2 3	open minded	-3 -2 -1 0 1 2 3
11. content with status quo	-3 -2 -1 0 1 2 3	desires change	-3 -2 -1 0 1 2 3
12. arranges own life	-3 -2 -1 0 1 2 3	believes life is arranged by others	-3 -2 -1 0 1 2 3
13. responsive to new trends	-3 -2 -1 0 1 2 3	reluctant to follow new trends	-3 -2 -1 0 1 2 3
14. influences others	-3 -2 -1 0 1 2 3	is influenced by others	-3 -2 -1 0 1 2 3
15. found it hard to accept that Christ rose from the dead	-3 -2 -1 0 1 2 3	found it easy to accept that Christ rose from the dead	-3 -2 -1 0 1 2 3
16. avoids worry by keeping busy	-3 -2 -1 0 1 2 3	reflects about problems	-3 -2 -1 0 1 2 3
17. prefers not to lead	-3 -2 -1 0 1 2 3	desires to lead	-3 -2 -1 0 1 2 3
18. uninteresting	-3 -2 -1 0 1 2 3	interesting	-3 -2 -1 0 1 2 3
19. depressed or very unhappy	-3 -2 -1 0 1 2 3	not depressed or very unhappy	-3 -2 -1 0 1 2 3

# THE RELIGIOUS SISTER YOU LIKE BEST

202

Scale Applicability

20. feels controlled by others	-3 -2 -1 0 1 2 3	feels in control of own destiny	-3 -2 -1 0 1 2 3
21. resents censorship pressures	-3 -2 -1 0 1 2 3	does not perceive censorship pressures	-3 -2 -1 0 1 2 3
22. feels success dependent on own efforts	-3 -2 -1 0 1 2 3	feels success is a matter of luck	-3 -2 -1 0 1 2 3
23. recently upset by criticism	-3 -2 -1 0 1 2 3	not upset by criticism recently	-3 -2 -1 0 1 2 3
24. inconsiderate	-3 -2 -1 0 1 2 3	considerate	-3 -2 -1 0 1 2 3
25. too restless to sit for long	-3 -2 -1 0 1 2 3	not too restless to sit for long	-3 -2 -1 0 1 2 3
26. believes that dislike of hard work implies weak character	-3 -2 -1 0 1 2 3	believes that dislike of hard work reflects ignorance of its value	-3 -2 -1 0 1 2 3
27. follows tradition	-3 -2 -1 0 1 2 3	strives for change	-3 -2 -1 0 1 2 3
28. found it hard to believe that Christ can really be present under the appearance of bread and wine	-3 -2 -1 0 1 2 3	found it easy to believe that Christ can really be present under the appearance of bread and wine	-3 -2 -1 0 1 2 3
29. thinks the clergy is at the core of the Church, the people at the periphery	-3 -2 -1 0 1 2 3	thinks no distinction can be made between the core and the periphery	-3 -2 -1 0 1 2 3
30. believes that people should have less leisure time	-3 -2 -1 0 1 2 3	believes that people should have more leisure time	-3 -2 -1 0 1 2 3
31. not on top of the world	-3 -2 -1 0 1 2 3	on top of the world	-3 -2 -1 0 1 2 3
32. self punishing	-3 -2 -1 0 1 2 3	self accepting	-3 -2 -1 0 1 2 3
33. questions authority	-3 -2 -1 0 1 2 3	unquestioningly accepts authority	-3 -2 -1 0 1 2 3
34. not very dissatisfied	-3 -2 -1 0 1 2 3	very dissatisfied	-3 -2 -1 0 1 2 3
35. pleasant	-3 -2 -1 0 1 2 3	unpleasant	-3 -2 -1 0 1 2 3
36. poised	-3 -2 -1 0 1 2 3	ill at ease	-3 -2 -1 0 1 2 3

## THE RELIGIOUS SISTER YOU LIKE BEST

## Scale Applicability

37. responds according to human reason	-3 -2 -1 0 1 2 3	responds according to faith	-3 -2 -1 0 1 2 3
38. initiates activities	-3 -2 -1 0 1 2 3	prefers to let others take the lead	-3 -2 -1 0 1 2 3
39. initiates change	-3 -2 -1 0 1 2 3	doesn't initiate change	-3 -2 -1 0 1 2 3
40. committed to social action	-3 -2 -1 0 1 2 3	committed to prayer	-3 -2 -1 0 1 2 3
41. behaves in accordance with plans for life after death	-3 -2 -1 0 1 2 3	lives for the here and now	-3 -2 -1 0 1 2 3
42. prefers traditional clothing	-3 -2 -1 0 1 2 3	prefers contemporary dress	-3 -2 -1 0 1 2 3
43. particularly excited or interested in something	-3 -2 -1 0 1 2 3	not particularly excited or interested in something	-3 -2 -1 0 1 2 3
44. enjoys independence	-3 -2 -1 0 1 2 3	does not enjoy independence	-3 -2 -1 0 1 2 3
45. "blah"	-3 -2 -1 0 1 2 3	attention getting	-3 -2 -1 0 1 2 3
46. complex	-3 -2 -1 0 1 2 3	simple	-3 -2 -1 0 1 2 3
47. prayer more important than good works	-3 -2 -1 0 1 2 3	good works more important than prayer	-3 -2 -1 0 1 2 3
48. values good works above prayer	-3 -2 -1 0 1 2 3	values prayer above good works	-3 -2 -1 0 1 2 3
49. cautious	-3 -2 -1 0 1 2 3	innovative	-3 -2 -1 0 1 2 3
50. readily accepts organizational decisions	-3 -2 -1 0 1 2 3	feels free to disagree with organizational decisions	-3 -2 -1 0 1 2 3
51. self confident	-3 -2 -1 0 1 2 3	lacks self confidence	-3 -2 -1 0 1 2 3
52. happy	-3 -2 -1 0 1 2 3	not too happy	-3 -2 -1 0 1 2 3
53. feels personal situation probably due to chance	-3 -2 -1 0 1 2 3	feels master of own fate	-3 -2 -1 0 1 2 3
54. enjoys positions of responsibility	-3 -2 -1 0 1 2 3	avoids positions of responsibility	-3 -2 -1 0 1 2 3
55. accepts advice	-3 -2 -1 0 1 2 3	prefers to give advice	-3 -2 -1 0 1 2 3
56. bad	-3 -2 -1 0 1 2 3	good	-3 -2 -1 0 1 2 3

## THE RELIGIOUS SISTER YOU LIKE BEST

Scale Applicability

57. strong	-3 -2 -1 0 1 2 3	weak	-3 -2 -1 0 1 2 3
58. complacent	-3 -2 -1 0 1 2 3	striving	-3 -2 -1 0 1 2 3
59. feels free to make decisions	-3 -2 -1 0 1 2 3	feels bound by decisions of others	-3 -2 -1 0 1 2 3
60. sees charity as a duty	-3 -2 -1 0 1 2 3	sees charity as challenging	-3 -2 -1 0 1 2 3
61. democratic	-3 -2 -1 0 1 2 3	authoritarian	-3 -2 -1 0 1 2 3
62. equates good leadership with ability to direct others	-3 -2 -1 0 1 2 3	equates good leadership with ability to encourage self-direction of others	-3 -2 -1 0 1 2 3
63. prefers authority centered in few	-3 -2 -1 0 1 2 3	prefers authority centered in many	-3 -2 -1 0 1 2 3
64. takes initiative in organizing	-3 -2 -1 0 1 2 3	accepts organizing by others	-3 -2 -1 0 1 2 3
65. believes church membership leads to becoming a full human being	-3 -2 -1 0 1 2 3	believes church membership hinders becoming a full human being	-3 -2 -1 0 1 2 3
66. found it hard to accept there are three persons in one God	-3 -2 -1 0 1 2 3	found it easy to accept there are three persons in one God	-3 -2 -1 0 1 2 3
67. feels hampered by organizational restraints	-3 -2 -1 0 1 2 3	feels unhampered by organizational restraints	-3 -2 -1 0 1 2 3
68. not very satisfied	-3 -2 -1 0 1 2 3	very satisfied	-3 -2 -1 0 1 2 3
69. alienates others	-3 -2 -1 0 1 2 3	attracts others	-3 -2 -1 0 1 2 3
70. self-assertive	-3 -2 -1 0 1 2 3	submissive	-3 -2 -1 0 1 2 3
71. relaxed	-3 -2 -1 0 1 2 3	tense	-3 -2 -1 0 1 2 3
72. believes that good works deserves praise	-3 -2 -1 0 1 2 3	believes that good works need not be known to other people	-3 -2 -1 0 1 2 3
73. feels things are not all mixed up in own life	-3 -2 -1 0 1 2 3	feels things are all mixed up in own life	-3 -2 -1 0 1 2 3
74. sensitive	-3 -2 -1 0 1 2 3	insensitive	-3 -2 -1 0 1 2 3

THE RELIGIOUS SISTER YOU LIKE BEST

205

Scale Applicability

75. values individual above rules	-3 -2 -1 0 1 2 3	values rules above individuals	-3 -2 -1 0 1 2 3
76. happy when working hard	-3 -2 -1 0 1 2 3	happy when praying	-3 -2 -1 0 1 2 3
77. thinks all people fit into distinct classes	-3 -2 -1 0 1 2 3	thinks that most people possess characteristics of both classes	-3 -2 -1 0 1 2 3
78. things are going well	-3 -2 -1 0 1 2 3	things are not going well	-3 -2 -1 0 1 2 3
79. feels able to influence organizational policy	-3 -2 -1 0 1 2 3	feels unable to influence organizational policy	-3 -2 -1 0 1 2 3
80. believes that, given ability, hard work does not guarantee success	-3 -2 -1 0 1 2 3	believes that, given ability, success comes through hard work	-3 -2 -1 0 1 2 3
81. prefers to issue directives	-3 -2 -1 0 1 2 3	prefers to follow directives	-3 -2 -1 0 1 2 3
82. pleased by praise received for something done recently	-3 -2 -1 0 1 2 3	received no praise for something done recently	-3 -2 -1 0 1 2 3
83. beautiful	-3 -2 -1 0 1 2 3	ugly	-3 -2 -1 0 1 2 3
84. autocratic	-3 -2 -1 0 1 2 3	co-operative	-3 -2 -1 0 1 2 3
85. feels accepted and liked	-3 -2 -1 0 1 2 3	feels neglected and lonely	-3 -2 -1 0 1 2 3
86. is doing well in getting what is wanted in life	-3 -2 -1 0 1 2 3	is not doing too well in getting what is wanted out of life	-3 -2 -1 0 1 2 3
87. approachable	-3 -2 -1 0 1 2 3	distant	-3 -2 -1 0 1 2 3
88. inflexible	-3 -2 -1 0 1 2 3	adaptable	-3 -2 -1 0 1 2 3
89. exciting	-3 -2 -1 0 1 2 3	boring	-3 -2 -1 0 1 2 3
90. rationalizes failure	-3 -2 -1 0 1 2 3	readily accepts consequences of own actions	-3 -2 -1 0 1 2 3
91. believes that the good life comes through prayer	-3 -2 -1 0 1 2 3	believes that the good life comes through hard work	-3 -2 -1 0 1 2 3

## THE RELIGIOUS SISTER YOU LIKE BEST

## Scale Applicability

92. enjoys leisure time	-3 -2 -1 0 1 2 3	prefers to work	-3 -2 -1 0 1 2 3
93. values obedience to a supernatural power	-3 -2 -1 0 1 2 3	values obedience to own conscience	-3 -2 -1 0 1 2 3
94. thinks that true maturity requires outgrowing divergent ideas	-3 -2 -1 0 1 2 3	thinks that true maturity requires channelling divergent ideas	-3 -2 -1 0 1 2 3
95. radiates love for mankind	-3 -2 -1 0 1 2 3	radiates liking for certain individuals	-3 -2 -1 0 1 2 3
96. very lonely or remote from other people	-3 -2 -1 0 1 2 3	not very lonely or remote from other people	-3 -2 -1 0 1 2 3
97. resents organizational hierarchical structures	-3 -2 -1 0 1 2 3	accepts organizational hierarchical structures	-3 -2 -1 0 1 2 3
98. passive	-3 -2 -1 0 1 2 3	active	-3 -2 -1 0 1 2 3
99. wants life to continue as it is going now	-3 -2 -1 0 1 2 3	wishes parts of present life could be changed	-3 -2 -1 0 1 2 3
100. dictatorial	-3 -2 -1 0 1 2 3	accepts suggestions	-3 -2 -1 0 1 2 3
101. forceful	-3 -2 -1 0 1 2 3	gentle	-3 -2 -1 0 1 2 3
102. pleased about accomplishing things	-3 -2 -1 0 1 2 3	not pleased about accomplishing things	-3 -2 -1 0 1 2 3
103. values living for God alone	-3 -2 -1 0 1 2 3	values living for self and other human beings	-3 -2 -1 0 1 2 3
104. has deep unshakable faith in self	-3 -2 -1 0 1 2 3	has deep unshakable faith in a supernatural power	-3 -2 -1 0 1 2 3
105. bored	-3 -2 -1 0 1 2 3	not bored	-3 -2 -1 0 1 2 3
106. believes authorities confer freedom of self	-3 -2 -1 0 1 2 3	believes authorities restrain freedom of self	-3 -2 -1 0 1 2 3

YOU HAVE NOW FINISHED RATING THE INDIVIDUAL. PLEASE GO BACK TO THE FIRST SCALE AND START RATING THE SCALES THEMSELVES FOR THEIR APPLICABILITY OR MEANINGFULNESS IN RATING THIS PARTICULAR PERSON.

## Scale Applicability

1. aggressive	-3 -2 -1 0 1 2 3	steadfast	-3 -2 -1 0 1 2 3
2. views suffering as a necessary evil	-3 -2 -1 0 1 2 3	views suffering as ennobling	-3 -2 -1 0 1 2 3
3. feels that belief in a supreme being makes one free	-3 -2 -1 0 1 2 3	feels that belief in a supreme being deprives one of freedom	-3 -2 -1 0 1 2 3
4. dependent	-3 -2 -1 0 1 2 3	independent	-3 -2 -1 0 1 2 3
5. views authority figures as understanding	-3 -2 -1 0 1 2 3	views authority figures as not understanding	-3 -2 -1 0 1 2 3
6. values personal salvation	-3 -2 -1 0 1 2 3	unconcerned about personal salvation	-3 -2 -1 0 1 2 3
7. equates success with hard work	-3 -2 -1 0 1 2 3	equates success with luck	-3 -2 -1 0 1 2 3
8. believes in power of prayer	-3 -2 -1 0 1 2 3	believes in self control and determination	-3 -2 -1 0 1 2 3
9. thinks that the church is the clergy	-3 -2 -1 0 1 2 3	thinks that the church is the people	-3 -2 -1 0 1 2 3
10. opinionated	-3 -2 -1 0 1 2 3	open minded	-3 -2 -1 0 1 2 3
11. content with status quo	-3 -2 -1 0 1 2 3	desires change	-3 -2 -1 0 1 2 3
12. arranges own life	-3 -2 -1 0 1 2 3	believes life is arranged by others	-3 -2 -1 0 1 2 3
13. responsive to new trends	-3 -2 -1 0 1 2 3	reluctant to follow new trends	-3 -2 -1 0 1 2 3
14. influences others	-3 -2 -1 0 1 2 3	is influenced by others	-3 -2 -1 0 1 2 3
15. found it hard to accept that Christ rose from the dead	-3 -2 -1 0 1 2 3	found it easy to accept that Christ rose from the dead	-3 -2 -1 0 1 2 3
16. avoids worry by keeping busy	-3 -2 -1 0 1 2 3	reflects about problems	-3 -2 -1 0 1 2 3
17. prefers not to lead	-3 -2 -1 0 1 2 3	desires to lead	-3 -2 -1 0 1 2 3
18. uninteresting	-3 -2 -1 0 1 2 3	interesting	-3 -2 -1 0 1 2 3
19. depressed or very unhappy	-3 -2 -1 0 1 2 3	not depressed or very unhappy	-3 -2 -1 0 1 2 3

Scale Applicability

20. feels controlled by others	-3 -2 -1 0 1 2 3	feels in control of own destiny	-3 -2 -1 0 1 2 3
21. resents censorship pressures	-3 -2 -1 0 1 2 3	does not perceive censorship pressures	-3 -2 -1 0 1 2 3
22. feels success dependent on own efforts	-3 -2 -1 0 1 2 3	feels success is a matter of luck	-3 -2 -1 0 1 2 3
23. recently upset by criticism	-3 -2 -1 0 1 2 3	not upset by criticism recently	-3 -2 -1 0 1 2 3
24. inconsiderate	-3 -2 -1 0 1 2 3	considerate	-3 -2 -1 0 1 2 3
25. too restless to sit for long	-3 -2 -1 0 1 2 3	not too restless to sit for long	-3 -2 -1 0 1 2 3
26. believes that dislike of hard work implies weak character	-3 -2 -1 0 1 2 3	believes that dislike of hard work reflects ignorance of its value	-3 -2 -1 0 1 2 3
27. follows tradition	-3 -2 -1 0 1 2 3	strives for change	-3 -2 -1 0 1 2 3
28. found it hard to believe that Christ can really be present under the appearance of bread and wine	-3 -2 -1 0 1 2 3	found it easy to believe that Christ can really be present under the appearance of bread and wine	-3 -2 -1 0 1 2 3
29. thinks the clergy is at the core of the Church, the people at the periphery	-3 -2 -1 0 1 2 3	thinks no distinction can be made between the core and the periphery	-3 -2 -1 0 1 2 3
30. believes that people should have less leisure time	-3 -2 -1 0 1 2 3	believes that people should have more leisure time	-3 -2 -1 0 1 2 3
31. not on top of the world	-3 -2 -1 0 1 2 3	on top of the world	-3 -2 -1 0 1 2 3
32. self punishing	-3 -2 -1 0 1 2 3	self accepting	-3 -2 -1 0 1 2 3
33. questions authority	-3 -2 -1 0 1 2 3	unquestioningly accepts authority	-3 -2 -1 0 1 2 3
34. not very dissatisfied	-3 -2 -1 0 1 2 3	very dissatisfied	-3 -2 -1 0 1 2 3
35. pleasant	-3 -2 -1 0 1 2 3	unpleasant	-3 -2 -1 0 1 2 3
36. poised	-3 -2 -1 0 1 2 3	ill at ease	-3 -2 -1 0 1 2 3



## YOUR OWN MOTHER

## Scale Applicability

37. responds according to human reason	-3 -2 -1 0 1 2 3	responds according to faith	-3 -2 -1 0 1 2 3
38. initiates activities	-3 -2 -1 0 1 2 3	prefers to let others take the lead	-3 -2 -1 0 1 2 3
39. initiates change	-3 -2 -1 0 1 2 3	doesn't initiate change	-3 -2 -1 0 1 2 3
40. committed to social action	-3 -2 -1 0 1 2 3	committed to prayer	-3 -2 -1 0 1 2 3
41. behaves in accordance with plans for life after death	-3 -2 -1 0 1 2 3	lives for the here and now	-3 -2 -1 0 1 2 3
42. prefers traditional clothing	-3 -2 -1 0 1 2 3	prefers contemporary dress	-3 -2 -1 0 1 2 3
43. particularly excited or interested in something	-3 -2 -1 0 1 2 3	not particularly excited or interested in something	-3 -2 -1 0 1 2 3
44. enjoys independence	-3 -2 -1 0 1 2 3	does not enjoy independence	-3 -2 -1 0 1 2 3
45. "blah"	-3 -2 -1 0 1 2 3	attention getting	-3 -2 -1 0 1 2 3
46. complex	-3 -2 -1 0 1 2 3	simple	-3 -2 -1 0 1 2 3
47. prayer more important than good works	-3 -2 -1 0 1 2 3	good works more important than prayer	-3 -2 -1 0 1 2 3
48. values good works above prayer	-3 -2 -1 0 1 2 3	values prayer above good works	-3 -2 -1 0 1 2 3
49. cautious	-3 -2 -1 0 1 2 3	innovative	-3 -2 -1 0 1 2 3
50. readily accepts organizational decisions	-3 -2 -1 0 1 2 3	feels free to disagree with organizational decisions	-3 -2 -1 0 1 2 3
51. self confident	-3 -2 -1 0 1 2 3	lacks self confidence	-3 -2 -1 0 1 2 3
52. happy	-3 -2 -1 0 1 2 3	not too happy	-3 -2 -1 0 1 2 3
53. feels personal situation probably due to chance	-3 -2 -1 0 1 2 3	feels master of own fate	-3 -2 -1 0 1 2 3
54. enjoys positions of responsibility	-3 -2 -1 0 1 2 3	avoids positions of responsibility	-3 -2 -1 0 1 2 3
55. accepts advice	-3 -2 -1 0 1 2 3	prefers to give advice	-3 -2 -1 0 1 2 3
56. bad	-3 -2 -1 0 1 2 3	good	-3 -2 -1 0 1 2 3

57. strong	-3 -2 -1 0 1 2 3	weak	-3 -2 -1 0 1 2 3
58. complacent	-3 -2 -1 0 1 2 3	striving	-3 -2 -1 0 1 2 3
59. feels free to make decisions	-3 -2 -1 0 1 2 3	feels bound by decisions of others	-3 -2 -1 0 1 2 3
60. sees charity as a duty	-3 -2 -1 0 1 2 3	sees charity as challenging	-3 -2 -1 0 1 2 3
61. democratic	-3 -2 -1 0 1 2 3	authoritarian	-3 -2 -1 0 1 2 3
62. equates good leadership with ability to direct others	-3 -2 -1 0 1 2 3	equates good leadership with ability to encourage self-direction of others	-3 -2 -1 0 1 2 3
63. prefers authority centered in few	-3 -2 -1 0 1 2 3	prefers authority centered in many	-3 -2 -1 0 1 2 3
64. takes initiative in organizing	-3 -2 -1 0 1 2 3	accepts organizing by others	-3 -2 -1 0 1 2 3
65. believes church membership leads to becoming a full human being	-3 -2 -1 0 1 2 3	believes church membership hinders becoming a full human being	-3 -2 -1 0 1 2 3
66. found it hard to accept there are three persons in one God	-3 -2 -1 0 1 2 3	found it easy to accept there are three persons in one God	-3 -2 -1 0 1 2 3
67. feels hampered by organizational restraints	-3 -2 -1 0 1 2 3	feels unhampered by organizational restraints	-3 -2 -1 0 1 2 3
68. not very satisfied	-3 -2 -1 0 1 2 3	very satisfied	-3 -2 -1 0 1 2 3
69. alienates others	-3 -2 -1 0 1 2 3	attracts others	-3 -2 -1 0 1 2 3
70. self-assertive	-3 -2 -1 0 1 2 3	submissive	-3 -2 -1 0 1 2 3
71. relaxed	-3 -2 -1 0 1 2 3	tense	-3 -2 -1 0 1 2 3
72. believes that good works deserves praise	-3 -2 -1 0 1 2 3	believes that good works need not be known to other people	-3 -2 -1 0 1 2 3
73. feels things are not all mixed up in own life	-3 -2 -1 0 1 2 3	feels things are all mixed up in own life	-3 -2 -1 0 1 2 3
74. sensitive	-3 -2 -1 0 1 2 3	insensitive	-3 -2 -1 0 1 2 3

75. values individual above rules	-3 -2 -1 0 1 2 3	values rules above individuals	-3 -2 -1 0 1 2 3
76. happy when working hard	-3 -2 -1 0 1 2 3	happy when praying	-3 -2 -1 0 1 2 3
77. thinks all people fit into distinct classes	-3 -2 -1 0 1 2 3	thinks that most people possess characteristics of both classes	-3 -2 -1 0 1 2 3
78. things are going well	-3 -2 -1 0 1 2 3	things are not going well	-3 -2 -1 0 1 2 3
79. feels able to influence organizational policy	-3 -2 -1 0 1 2 3	feels unable to influ- ence organizational policy	-3 -2 -1 0 1 2 3
80. believes that, given ability, hard work does not guarantee suc- ces	-3 -2 -1 0 1 2 3	believes that, given ability, success comes through hard work	-3 -2 -1 0 1 2 3
81. prefers to issue directives	-3 -2 -1 0 1 2 3	prefers to follow directives	-3 -2 -1 0 1 2 3
82. pleased by praise received for something done recently	-3 -2 -1 0 1 2 3	received no praise for something done re- cently	-3 -2 -1 0 1 2 3
83. beautiful	-3 -2 -1 0 1 2 3	ugly	-3 -2 -1 0 1 2 3
84. autocratic	-3 -2 -1 0 1 2 3	co-operative	-3 -2 -1 0 1 2 3
85. feels accepted and liked	-3 -2 -1 0 1 2 3	feels neglected and lonely	-3 -2 -1 0 1 2 3
86. is doing well in getting what is wanted in life	-3 -2 -1 0 1 2 3	is not doing too well in getting what is wanted out of life	-3 -2 -1 0 1 2 3
87. approachable	-3 -2 -1 0 1 2 3	distant	-3 -2 -1 0 1 2 3
88. inflexible	-3 -2 -1 0 1 2 3	adaptable	-3 -2 -1 0 1 2 3
89. exciting	-3 -2 -1 0 1 2 3	boring	-3 -2 -1 0 1 2 3
90. rationalizes failure	-3 -2 -1 0 1 2 3	readily accepts con- sequences of own actions	-3 -2 -1 0 1 2 3
91. believes that the good life comes through prayer	-3 -2 -1 0 1 2 3	believes that the good life comes through hard work	-3 -2 -1 0 1 2 3

92. enjoys leisure time	-3 -2 -1 0 1 2 3	prefers to work	-3 -2 -1 0 1 2 3
93. values obedience to a supernatural power	-3 -2 -1 0 1 2 3	values obedience to own conscience	-3 -2 -1 0 1 2 3
94. thinks that true maturity requires outgrowing divergent ideas	-3 -2 -1 0 1 2 3	thinks that true maturity requires channelling divergent ideas	-3 -2 -1 0 1 2 3
95. radiates love for mankind	-3 -2 -1 0 1 2 3	radiates liking for certain individuals	-3 -2 -1 0 1 2 3
96. very lonely or remote from other people	-3 -2 -1 0 1 2 3	not very lonely or remote from other people	-3 -2 -1 0 1 2 3
97. resents organizational hierarchical structures	-3 -2 -1 0 1 2 3	accepts organizational hierarchical structures	-3 -2 -1 0 1 2 3
98. passive	-3 -2 -1 0 1 2 3	active	-3 -2 -1 0 1 2 3
99. wants life to continue as it is going now	-3 -2 -1 0 1 2 3	wishes parts of present life could be changed	-3 -2 -1 0 1 2 3
100. dictatorial	-3 -2 -1 0 1 2 3	accepts suggestions	-3 -2 -1 0 1 2 3
101. forceful	-3 -2 -1 0 1 2 3	gentle	-3 -2 -1 0 1 2 3
102. pleased about accomplishing things	-3 -2 -1 0 1 2 3	not pleased about accomplishing things	-3 -2 -1 0 1 2 3
103. values living for God alone	-3 -2 -1 0 1 2 3	values living for self and other human beings	-3 -2 -1 0 1 2 3
104. has deep unshakable faith in self	-3 -2 -1 0 1 2 3	has deep unshakable faith in a supernatural power	-3 -2 -1 0 1 2 3
105. bored	-3 -2 -1 0 1 2 3	not bored	-3 -2 -1 0 1 2 3
106. believes authorities confer freedom of self	-3 -2 -1 0 1 2 3	believes authorities restrain freedom of self	-3 -2 -1 0 1 2 3

YOU HAVE NOW FINISHED RATING THE INDIVIDUAL. PLEASE GO BACK TO THE FIRST SCALE AND START RATING THE SCALES THEMSELVES FOR THEIR APPLICABILITY OR MEANINGFULNESS IN RATING THIS PARTICULAR PERSON.

## Scale Applicability

1. aggressive	-3 -2 -1 0 1 2 3	steadfast	-3 -2 -1 0 1 2 3
2. views suffering as a necessary evil	-3 -2 -1 0 1 2 3	views suffering as ennobling	-3 -2 -1 0 1 2 3
3. feels that belief in a supreme being makes one free	-3 -2 -1 0 1 2 3	feels that belief in a supreme being deprives one of freedom	-3 -2 -1 0 1 2 3
4. dependent	-3 -2 -1 0 1 2 3	independent	-3 -2 -1 0 1 2 3
5. views authority figures as understanding	-3 -2 -1 0 1 2 3	views authority figures as not understanding	-3 -2 -1 0 1 2 3
6. values personal salvation	-3 -2 -1 0 1 2 3	unconcerned about personal salvation	-3 -2 -1 0 1 2 3
7. equates success with hard work	-3 -2 -1 0 1 2 3	equates success with luck	-3 -2 -1 0 1 2 3
8. believes in power of prayer	-3 -2 -1 0 1 2 3	believes in self control and determination	-3 -2 -1 0 1 2 3
9. thinks that the church is the clergy	-3 -2 -1 0 1 2 3	thinks that the church is the people	-3 -2 -1 0 1 2 3
10. opinionated	-3 -2 -1 0 1 2 3	open minded	-3 -2 -1 0 1 2 3
11. content with status quo	-3 -2 -1 0 1 2 3	desires change	-3 -2 -1 0 1 2 3
12. arranges own life	-3 -2 -1 0 1 2 3	believes life is arranged by others	-3 -2 -1 0 1 2 3
13. responsive to new trends	-3 -2 -1 0 1 2 3	reluctant to follow new trends	-3 -2 -1 0 1 2 3
14. influences others	-3 -2 -1 0 1 2 3	is influenced by others	-3 -2 -1 0 1 2 3
15. found it hard to accept that Christ rose from the dead	-3 -2 -1 0 1 2 3	found it easy to accept that Christ rose from the dead	-3 -2 -1 0 1 2 3
16. avoids worry by keeping busy	-3 -2 -1 0 1 2 3	reflects about problems	-3 -2 -1 0 1 2 3
17. prefers not to lead	-3 -2 -1 0 1 2 3	desires to lead	-3 -2 -1 0 1 2 3
18. uninteresting	-3 -2 -1 0 1 2 3	interesting	-3 -2 -1 0 1 2 3
19. depressed or very unhappy	-3 -2 -1 0 1 2 3	not depressed or very unhappy	-3 -2 -1 0 1 2 3

## YOURSELF

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Scale Applicability

20. feels controlled by others	-3 -2 -1 0 1 2 3	feels in control of own destiny	-3 -2 -1 0 1 2 3
21. resents censorship pressures	-3 -2 -1 0 1 2 3	does not perceive censorship pressures	-3 -2 -1 0 1 2 3
22. feels success dependent on own efforts	-3 -2 -1 0 1 2 3	feels success is a matter of luck	-3 -2 -1 0 1 2 3
23. recently upset by criticism	-3 -2 -1 0 1 2 3	not upset by criticism recently	-3 -2 -1 0 1 2 3
24. inconsiderate	-3 -2 -1 0 1 2 3	considerate	-3 -2 -1 0 1 2 3
25. too restless to sit for long	-3 -2 -1 0 1 2 3	not too restless to sit for long	-3 -2 -1 0 1 2 3
26. believes that dislike of hard work implies weak character	-3 -2 -1 0 1 2 3	believes that dislike of hard work reflects ignorance of its value	-3 -2 -1 0 1 2 3
27. follows tradition	-3 -2 -1 0 1 2 3	strives for change	-3 -2 -1 0 1 2 3
28. found it hard to believe that Christ can really be present under the appearance of bread and wine	-3 -2 -1 0 1 2 3	found it easy to believe that Christ can really be present under the appearance of bread and wine	-3 -2 -1 0 1 2 3
29. thinks the clergy is at the core of the Church, the people at the periphery	-3 -2 -1 0 1 2 3	thinks no distinction can be made between the core and the periphery	-3 -2 -1 0 1 2 3
30. believes that people should have less leisure time	-3 -2 -1 0 1 2 3	believes that people should have more leisure time	-3 -2 -1 0 1 2 3
31. not on top of the world	-3 -2 -1 0 1 2 3	on top of the world	-3 -2 -1 0 1 2 3
32. self punishing	-3 -2 -1 0 1 2 3	self accepting	-3 -2 -1 0 1 2 3
33. questions authority	-3 -2 -1 0 1 2 3	unquestioningly accepts authority	-3 -2 -1 0 1 2 3
34. not very dissatisfied	-3 -2 -1 0 1 2 3	very dissatisfied	-3 -2 -1 0 1 2 3
35. pleasant	-3 -2 -1 0 1 2 3	unpleasant	-3 -2 -1 0 1 2 3
36. poised	-3 -2 -1 0 1 2 3	ill at ease	-3 -2 -1 0 1 2 3

## YOURSELF

37. responds according to human reason	-3 -2 -1 0 1 2 3	responds according to faith	-3 -2 -1 0 1 2 3
39. initiates activities	-3 -2 -1 0 1 2 3	prefers to let others take the lead	-3 -2 -1 0 1 2 3
39. initiates change	-3 -2 -1 0 1 2 3	doesn't initiate change	-3 -2 -1 0 1 2 3
40. committed to social action	-3 -2 -1 0 1 2 3	committed to prayer	-3 -2 -1 0 1 2 3
41. behaves in accordance with plans for life after death	-3 -2 -1 0 1 2 3	lives for the here and now	-3 -2 -1 0 1 2 3
42. prefers traditional clothing	-3 -2 -1 0 1 2 3	prefers contemporary dress	-3 -2 -1 0 1 2 3
43. particularly excited or interested in something	-3 -2 -1 0 1 2 3	not particularly excited or interested in something	-3 -2 -1 0 1 2 3
44. enjoys independence	-3 -2 -1 0 1 2 3	does not enjoy independence	-3 -2 -1 0 1 2 3
45. "blah"	-3 -2 -1 0 1 2 3	attention getting	-3 -2 -1 0 1 2 3
46. complex	-3 -2 -1 0 1 2 3	simple	-3 -2 -1 0 1 2 3
47. prayer more important than good works	-3 -2 -1 0 1 2 3	good works more important than prayer	-3 -2 -1 0 1 2 3
48. values good works above prayer	-3 -2 -1 0 1 2 3	values prayer above good works	-3 -2 -1 0 1 2 3
49. cautious	-3 -2 -1 0 1 2 3	innovative	-3 -2 -1 0 1 2 3
50. readily accepts organizational decisions	-3 -2 -1 0 1 2 3	feels free to disagree with organizational decisions	-3 -2 -1 0 1 2 3
51. self confident	-3 -2 -1 0 1 2 3	lacks self confidence	-3 -2 -1 0 1 2 3
52. happy	-3 -2 -1 0 1 2 3	not too happy	-3 -2 -1 0 1 2 3
53. feels personal situation probably due to chance	-3 -2 -1 0 1 2 3	feels master of own fate	-3 -2 -1 0 1 2 3
54. enjoys positions of responsibility	-3 -2 -1 0 1 2 3	avoids positions of responsibility	-3 -2 -1 0 1 2 3
55. accepts advice	-3 -2 -1 0 1 2 3	prefers to give advice	-3 -2 -1 0 1 2 3
56. bad	-3 -2 -1 0 1 2 3	good	-3 -2 -1 0 1 2 3

## YOURSELF

## Scale Applicability

57. strong	-3 -2 -1 0 1 2 3	weak	-3 -2 -1 0 1 2 3
58. complacent	-3 -2 -1 0 1 2 3	striving	-3 -2 -1 0 1 2 3
59. feels free to make decisions	-3 -2 -1 0 1 2 3	feels bound by decisions of others	-3 -2 -1 0 1 2 3
60. sees charity as a duty	-3 -2 -1 0 1 2 3	sees charity as challenging	-3 -2 -1 0 1 2 3
61. democratic	-3 -2 -1 0 1 2 3	authoritarian	-3 -2 -1 0 1 2 3
62. equates good leadership with ability to direct others	-3 -2 -1 0 1 2 3	equates good leadership with ability to encourage self-direction of others	-3 -2 -1 0 1 2 3
63. prefers authority centered in few	-3 -2 -1 0 1 2 3	prefers authority centered in many	-3 -2 -1 0 1 2 3
64. takes initiative in organizing	-3 -2 -1 0 1 2 3	accepts organizing by others	-3 -2 -1 0 1 2 3
65. believes church membership leads to becoming a full human being	-3 -2 -1 0 1 2 3	believes church membership hinders becoming a full human being	-3 -2 -1 0 1 2 3
66. found it hard to accept there are three persons in one God	-3 -2 -1 0 1 2 3	found it easy to accept there are three persons in one God	-3 -2 -1 0 1 2 3
67. feels hampered by organizational restraints	-3 -2 -1 0 1 2 3	feels unhampered by organizational restraints	-3 -2 -1 0 1 2 3
68. not very satisfied	-3 -2 -1 0 1 2 3	very satisfied	-3 -2 -1 0 1 2 3
69. alienates others	-3 -2 -1 0 1 2 3	attracts others	-3 -2 -1 0 1 2 3
70. self-assertive	-3 -2 -1 0 1 2 3	submissive	-3 -2 -1 0 1 2 3
71. relaxed	-3 -2 -1 0 1 2 3	tense	-3 -2 -1 0 1 2 3
72. believes that good works deserves praise	-3 -2 -1 0 1 2 3	believes that good works need not be known to other people	-3 -2 -1 0 1 2 3
73. feels things are not all mixed up in own life	-3 -2 -1 0 1 2 3	feels things are all mixed up in own life	-3 -2 -1 0 1 2 3
74. sensitive	-3 -2 -1 0 1 2 3	insensitive	-3 -2 -1 0 1 2 3



## YOURSELF

## Scale Applicability

75. values individual above rules	-3 -2 -1 0 1 2 3	values rules above individuals	-3 -2 -1 0 1 2 3
76. happy when working hard	-3 -2 -1 0 1 2 3	happy when praying	-3 -2 -1 0 1 2 3
77. thinks all people fit into distinct classes	-3 -2 -1 0 1 2 3	thinks that most people possess characteristics of both classes	-3 -2 -1 0 1 2 3
78. things are going well	-3 -2 -1 0 1 2 3	things are not going well	-3 -2 -1 0 1 2 3
79. feels able to influence organizational policy	-3 -2 -1 0 1 2 3	feels unable to influence organizational policy	-3 -2 -1 0 1 2 3
80. believes that, given ability, hard work does not guarantee success	-3 -2 -1 0 1 2 3	believes that, given ability, success comes through hard work	-3 -2 -1 0 1 2 3
81. prefers to issue directives	-3 -2 -1 0 1 2 3	prefers to follow directives	-3 -2 -1 0 1 2 3
82. pleased by praise received for something done recently	-3 -2 -1 0 1 2 3	received no praise for something done recently	-3 -2 -1 0 1 2 3
83. beautiful	-3 -2 -1 0 1 2 3	ugly	-3 -2 -1 0 1 2 3
84. autocratic	-3 -2 -1 0 1 2 3	co-operative	-3 -2 -1 0 1 2 3
85. feels accepted and liked	-3 -2 -1 0 1 2 3	feels neglected and lonely	-3 -2 -1 0 1 2 3
86. is doing well in getting what is wanted in life	-3 -2 -1 0 1 2 3	is not doing too well in getting what is wanted out of life	-3 -2 -1 0 1 2 3
87. approachable	-3 -2 -1 0 1 2 3	distant	-3 -2 -1 0 1 2 3
88. inflexible	-3 -2 -1 0 1 2 3	adaptable	-3 -2 -1 0 1 2 3
89. exciting	-3 -2 -1 0 1 2 3	boring	-3 -2 -1 0 1 2 3
90. rationalizes failure	-3 -2 -1 0 1 2 3	readily accepts consequences of own actions	-3 -2 -1 0 1 2 3
91. believes that the good life comes through prayer	-3 -2 -1 0 1 2 3	believes that the good life comes through hard work	-3 -2 -1 0 1 2 3

92. enjoys leisure time	-3 -2 -1 0 1 2 3	prefers to work	-3 -2 -1 0 1 2 3
93. values obedience to a supernatural power	-3 -2 -1 0 1 2 3	values obedience to own conscience	-3 -2 -1 0 1 2 3
94. thinks that true maturity requires outgrowing divergent ideas	-3 -2 -1 0 1 2 3	thinks that true maturity requires channelling divergent ideas	-3 -2 -1 0 1 2 3
95. radiates love for mankind	-3 -2 -1 0 1 2 3	radiates liking for certain individuals	-3 -2 -1 0 1 2 3
96. very lonely or remote from other people	-3 -2 -1 0 1 2 3	not very lonely or remote from other people	-3 -2 -1 0 1 2 3
97. resents organizational hierarchical structures	-3 -2 -1 0 1 2 3	accepts organizational hierarchical structures	-3 -2 -1 0 1 2 3
98. passive	-3 -2 -1 0 1 2 3	active	-3 -2 -1 0 1 2 3
99. wants life to continue as it is going now	-3 -2 -1 0 1 2 3	wishes parts of present life could be changed	-3 -2 -1 0 1 2 3
100. dictatorial	-3 -2 -1 0 1 2 3	accepts suggestions	-3 -2 -1 0 1 2 3
101. forceful	-3 -2 -1 0 1 2 3	gentle	-3 -2 -1 0 1 2 3
102. pleased about accomplishing things	-3 -2 -1 0 1 2 3	not pleased about accomplishing things	-3 -2 -1 0 1 2 3
103. values living for God alone	-3 -2 -1 0 1 2 3	values living for self and other human beings	-3 -2 -1 0 1 2 3
104. has deep unshakable faith in self	-3 -2 -1 0 1 2 3	has deep unshakable faith in a supernatural power	-3 -2 -1 0 1 2 3
105. bored	-3 -2 -1 0 1 2 3	not bored	-3 -2 -1 0 1 2 3
106. believes authorities confer freedom of self	-3 -2 -1 0 1 2 3	believes authorities restrain freedom of self	-3 -2 -1 0 1 2 3

YOU HAVE NOW FINISHED RATING THE INDIVIDUAL. PLEASE GO BACK TO THE FIRST SCALE AND START RATING THE SCALES THEMSELVES FOR THEIR APPLICABILITY OR MEANINGFULNESS IN RATING THIS PARTICULAR PERSON.

APPENDIX C

INFORMATION SHEET -- LAYWOMAN

This questionnaire has been prepared to gather information about the group responding to the survey. As such, individual answers will not be considered. You are requested to complete this sheet anonymously. Please indicate your answers by putting a check mark in the appropriate space.

AGE

Under 25 \_\_\_ 25-30 \_\_\_ 31-35 \_\_\_ 36-40 \_\_\_ 41-45 \_\_\_ 46-50 \_\_\_ 51-55 \_\_\_ 56-60 \_\_\_ 61-65 \_\_\_ Over 65 \_\_\_

EDUCATION: (Please indicate highest level attained)

Grade School \_\_\_ High School \_\_\_ University: Partial \_\_\_ Degree \_\_\_ Other \_\_\_

PROFESSION

YEARS OF EXPERIENCE

Less than 10 \_\_\_ 10-15 \_\_\_ 16-20 \_\_\_ 21-25 \_\_\_ 26-30 \_\_\_ 31-35 \_\_\_ 36-40 \_\_\_ 41-45 \_\_\_ Over 45 \_\_\_

Administrative	___	___	___	___	___	___	___	___	___
Home-maker	___	___	___	___	___	___	___	___	___
Institutional Service	___	___	___	___	___	___	___	___	___
Music Teacher	___	___	___	___	___	___	___	___	___
Nurse	___	___	___	___	___	___	___	___	___
Other Health Care	___	___	___	___	___	___	___	___	___
Office Worker	___	___	___	___	___	___	___	___	___
Social Worker	___	___	___	___	___	___	___	___	___
Teacher	___	___	___	___	___	___	___	___	___

Married \_\_\_

Single \_\_\_

Are you holding, or have you ever held a position of authority within the group you have indicated as most important to you? Yes \_\_\_ No \_\_\_

Are you holding, or have you ever held a position of authority outside the group you have indicated as most important to you? Yes \_\_\_ No \_\_\_

INFORMATION SHEET -- RELIGIOUS

This questionnaire has been prepared to gather information about the group responding to the survey. As such, individual answers will not be considered. You are requested to complete this sheet anonymously. Please indicate your answers by putting a check mark in the appropriate space.

AGE

Under 25 \_\_\_ 25-30 \_\_\_ 31-35 \_\_\_ 36-40 \_\_\_ 41-45 \_\_\_ 46-50 \_\_\_ 51-55 \_\_\_ 56-60 \_\_\_ 61-65 \_\_\_ Over 65 \_\_\_

EDUCATION: (Please indicate highest level attained)

Grade School \_\_\_ High School \_\_\_ University: Partial \_\_\_ Degree \_\_\_ Other \_\_\_

PROFESSIONYEARS OF EXPERIENCE

Less than 10 \_\_\_ 10-15 \_\_\_ 16-20 \_\_\_ 21-25 \_\_\_ 26-30 \_\_\_ 31-35 \_\_\_ 36-40 \_\_\_ 41-45 \_\_\_ Over 45 \_\_\_

Administrative	___	___	___	___	___	___	___	___	___
Home-maker	___	___	___	___	___	___	___	___	___
Institutional Service	___	___	___	___	___	___	___	___	___
Music Teacher	___	___	___	___	___	___	___	___	___
Nurse	___	___	___	___	___	___	___	___	___
Other Health Care	___	___	___	___	___	___	___	___	___
Office Worker	___	___	___	___	___	___	___	___	___
Social Worker	___	___	___	___	___	___	___	___	___
Teacher	___	___	___	___	___	___	___	___	___

YEARS IN COMMUNITY

1-10 \_\_\_ 11-15 \_\_\_ 16-20 \_\_\_ 21-25 \_\_\_ 26-30 \_\_\_ 31-35 \_\_\_ 36-40 \_\_\_ 41-45 \_\_\_ Over 45 \_\_\_

Are you holding, or have you ever held a position of authority in Community? Yes \_\_\_ No \_\_\_

Are you holding, or have you ever held a position of authority outside of Community? Yes \_\_\_ No \_\_\_

INFORMATION SHEET -- FORMER RELIGIOUS

This questionnaire has been prepared to gather information about the group responding to the survey. As such, individual answers will not be considered. You are requested to complete this sheet anonymously. Please indicate your answers by putting a check mark in the appropriate space.

AGE

Under 25 \_\_\_ 25-30 \_\_\_ 31-35 \_\_\_ 36-40 \_\_\_ 41-45 \_\_\_ 46-50 \_\_\_ 51-55 \_\_\_ 56-60 \_\_\_ 61-65 \_\_\_ Over 65 \_\_\_

EDUCATION: (please indicate highest level attained)

Grade School \_\_\_ High School \_\_\_ University: Partial \_\_\_ Degree \_\_\_ Other \_\_\_

PROFESSIONYEARS OF EXPERIENCE

Less than 10 \_\_\_ 10-15 \_\_\_ 16-20 \_\_\_ 21-25 \_\_\_ 26-30 \_\_\_ 31-35 \_\_\_ 36-40 \_\_\_ 41-45 \_\_\_ Over 45 \_\_\_

Administrative \_\_\_

Home-maker \_\_\_

Institutional Service \_\_\_

Music Teacher \_\_\_

Nurse \_\_\_

Other Health Care \_\_\_

Office Worker \_\_\_

Social Worker \_\_\_

Teacher ☒ \_\_\_

YEARS IN COMMUNITY

1-10 \_\_\_ 11-15 \_\_\_ 16-20 \_\_\_ 21-25 \_\_\_ 26-30 \_\_\_ 31-35 \_\_\_ 36-40 \_\_\_ 41-45 \_\_\_ Over 45 \_\_\_

As a religious, did you ever hold a position of authority in the Community? Yes \_\_\_ No \_\_\_

As a religious, did you ever hold a position of authority outside the Community? Yes \_\_\_ No \_\_\_

YEARS SINCE LEAVING COMMUNITY

0-2 \_\_\_ 3-5 \_\_\_ 6-10 \_\_\_ 11-15 \_\_\_ Over 15 \_\_\_

### GROUP IMPORTANCE RATING SHEET

The purpose of this study is to identify some of the factors associated with membership in group or organizations. The four representative groups used in the study are listed below, with space to indicate their relative importance to you.

	<u>Order of Importance</u>	<u>How important in my life</u>
Family group (consisting of members of my immediate family)	_____	(min) 1 2 3 4 5 6 7 (max)
Work or professional group (consisting of those persons with whom I work daily)	_____	(min) 1 2 3 4 5 6 7 (max)
Church group (consisting of those people who attend my church and with whom I share some special interest)	_____	(min) 1 2 3 4 5 6 7 (max)
Religious Community (consisting of members of my Religious Order) **To be used only by persons in a Religious Order	_____	(min) 1 2 3 4 5 6 7 (max)

Please indicate, in order of preference, the importance of each group in your life. Underneath "Order of Importance" write the number "1" above the line after the group most important to you. Write the number "2" above the line after the group second in importance to you, number "3" after the group next in importance, and the number "4" after the group last in importance. Please remember the group you have ranked "1". This group is to be kept in mind in responding to the two questionnaires, "Human Relations Study" and "Value Survey". (EXCEPTION: Sisters who rank a group other than Religious Community first, must keep Religious Community in mind in answering the two questionnaires.)

In addition to listing the preferential order, please indicate how important each group is to you by circling a number on the rating scale of 1 to 7, under "How important in my life". The low numbers represent low or minimum importance, and high numbers represent high or maximum importance.

### Group Satisfaction Scale

The following questions may be difficult to answer, but are very important to the study, so please answer as best you can, by checking how you feel now on the following 2 scales.

1. Intention of staying in the group indicated as being most important to me. (Sisters are reminded to keep in mind their Religious Order in responding to these 2 questions).

Definitely will remain	Probably will remain	Tend to think of leaving -- likely will remain	Undecided	Tend to think of leaving	Probably will leave	Definitely will leave

2. Satisfaction with group indicated as being most important to me.

Extremely happy with life in group	Definitely happy with life in group	Somewhat happy with life in group	Neutral about life in this group	Somewhat unhappy with life in group	Definitely unhappy with life in group	Extremely unhappy with life in group



### HUMAN RELATIONS STUDY

On the following pages are listed some of the things that a person may receive as a member of the group that is most important in the life of that individual. This is the group you ranked "1" or most important in your life on the Group Importance Rating Sheet. Please circle the name of that group. (Sisters are to circle Religious Community and keep that group in mind in responding to this study).

Family  
Group

Work or  
Professional  
Group

Church  
Group

Religious  
Community

On the following pages are listed 25 statements concerning things that you may receive as a member of a group that is most important in your life. For each statement you are asked to answer three questions:

1. How much of the characteristic is there now?
2. How much of the characteristic do you think should be obtained from membership in such a group?
3. How important is this characteristic to you?

For each of the 25 statements you are to answer the questions by circling a number on the rating scale of 1 to 7. The low numbers represent low or minimum amounts, and the high numbers represent high or maximum amounts.

Please keep in mind the group most important to you.  
(Sisters must keep in mind their Religious Community).

There are no right or wrong answers.

### Human Relations Study

1. Show praise and appreciation for my accomplishments:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

2. Enjoy spending a lot of time together:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

3. Do not permit differences of opinion to come between us:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

4. Concerned with my welfare and help promote it:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

5. Possess similar personality traits and characteristics:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

6. Think my ideas are important:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

7. Could turn to them for support in time of need:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

8. Do not try to take advantage of me or "use" me:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

9. Enhance my feelings of self-worth:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

10. Everyone is herself--do not try to impress me:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

11. Have attitudes and opinions similar to my own:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

12. Keep up my courage:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

13. Feel free to be my own genuine self with them:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

14. Do things for me willingly, and don't expect anything in return:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)  
 b) How much should there be? (min) 1 2 3 4 5 6 7 (max)  
 c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

15. Could spend an enjoyable sociable evening together:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)  
 b) How much should there be? (min) 1 2 3 4 5 6 7 (max)  
 c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

16. Advice given honestly when asked for:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)  
 b) How much should there be? (min) 1 2 3 4 5 6 7 (max)  
 c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

17. They feel that my relationship with them is very important:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)  
 b) How much should there be? (min) 1 2 3 4 5 6 7 (max)  
 c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

18. Stand by me through anything:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)  
 b) How much should there be? (min) 1 2 3 4 5 6 7 (max)  
 c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

19. I feel secure and relaxed with them:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)  
 b) How much should there be? (min) 1 2 3 4 5 6 7 (max)  
 c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

20. Acknowledge my right to my conviction even if they disagree with me:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

21. We have many common interests:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

22. Can drop all defences and be myself with them:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

23. Considerate of my feelings:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

24. More interested in me as a person than in what I can do for them:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

25. Feel that I am an important, worthwhile person:

- a) How much is there now? (min) 1 2 3 4 5 6 7 (max)
- b) How much should there be? (min) 1 2 3 4 5 6 7 (max)
- c) How important is this to me? (min) 1 2 3 4 5 6 7 (max)

### VALUE SURVEY

The purpose of this questionnaire is to ascertain what values are most important to you as guiding principles of your life, and how being a member of the group most important to you facilitates or hinders the attainment of these values. This is the group you ranked "1" or most important in your life on the Group Importance Rating Sheet. Please circle the name of that group. (Sisters are to circle Religious Community and to keep that group in mind in responding to this survey).

Family  
Group

Work or  
Professional  
Group

Church  
Group

Religious  
Community

On the following pages are listed 36 values. For each value you are asked to answer three questions:

1. How much the group helps you in attaining this value.
2. How much you think the group should help you.
3. How important this value is to you.

For each of the 36 values you are to answer the questions by circling a number on the rating scale of 1 to 7. The low numbers represent low or minimum amounts, and the high numbers represent high or maximum amounts.

Please remember to keep in mind the group most important to you. (Sisters must keep in mind their Religious Community).

There are no right or wrong answers.

Value Survey

1. a) Extent to which membership in this group helps me to attain  
a comfortable life (a prosperous life) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
2. a) Extent to which membership in this group helps me to attain  
an exciting life (a stimulating, active life) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
3. a) Extent to which membership in this group helps me to attain  
a sense of accomplishment (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
4. a) Extent to which membership in this group helps me to attain  
a world at peace (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
5. a) Extent to which membership in this group helps me to attain  
a world of beauty (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
6. a) Extent to which membership in this group helps me to attain  
equality (equal opportunity for all) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

7. a) Extent to which membership in this group helps me to attain  
family security (taking care of loved ones) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
8. a) Extent to which membership in this group helps me to attain  
freedom (independence, free choice) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
9. a) Extent to which membership in this group helps me to attain  
happiness (contentedness) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
10. a) Extent to which membership in this group helps me to attain  
inner harmony (freedom from conflict) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
11. a) Extent to which membership in this group helps me to attain  
nature love (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
12. a) Extent to which membership in this group helps me to attain  
national security (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)



13. a) Extent to which membership in this group helps me to attain  
pleasure (enjoyment, leisure) (min) 1 2 3 4 5 6 7 (max)
- b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)
- c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
14. a) Extent to which membership in this group helps me to attain  
salvation (eternal life) (min) 1 2 3 4 5 6 7 (max)
- b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)
- c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
15. a) Extent to which membership in this group helps me to attain  
self-respect (self-esteem) (min) 1 2 3 4 5 6 7 (max)
- b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)
- c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
16. a) Extent to which membership in this group helps me to attain  
social recognition (respect, admiration) (min) 1 2 3 4 5 6 7 (max)
- b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)
- c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
17. a) Extent to which membership in this group helps me to attain  
true friendship (min) 1 2 3 4 5 6 7 (max)
- b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)
- c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
18. a) Extent to which membership in this group helps me to attain  
wisdom (a mature understanding of life) (min) 1 2 3 4 5 6 7 (max)
- b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)
- c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

19. a) Extent to which membership in this group helps me to be  
ambitious (hard-working, aspiring) (min) 1 2 3 4 5 6 7 (max)

b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)

c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

20. a) Extent to which membership in this group helps me to be  
broad-minded (open-minded) (min) 1 2 3 4 5 6 7 (max)

b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)

c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

21. a) Extent to which membership in this group helps me to be  
capable (competent, efficient) (min) 1 2 3 4 5 6 7 (max)

b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)

c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

22. a) Extent to which membership in this group helps me to be  
cheerful (light-hearted, joyful) (min) 1 2 3 4 5 6 7 (max)

b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)

c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

23. a) Extent to which membership in this group helps me to be  
clean (neat, tidy) (min) 1 2 3 4 5 6 7 (max)

b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)

c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

24. a) Extent to which membership in this group helps me to be  
courageous (stand up for my beliefs) (min) 1 2 3 4 5 6 7 (max)

b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)

c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

25. a) Extent to which membership in this group helps me to be  
forgiving (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
26. a) Extent to which membership in this group helps me to be  
helpful (working for the welfare of others) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
27. a) Extent to which membership in this group helps me to be  
honest (sincere, truthful) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
28. a) Extent to which membership in this group helps me to be  
imaginative (daring, creative) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
29. a) Extent to which membership in this group helps me to be  
independent (self-reliant, self-sufficient) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
30. a) Extent to which membership in this group helps me to be  
intellectual (intelligent, reflective) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

31. a) Extent to which membership in this group helps me to be  
logical (rational, consistent) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
32. a) Extent to which membership in this group helps me to be  
loving (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
33. a) Extent to which membership in this group helps me to be  
obedient (dutiful, respectful) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
34. a) Extent to which membership in this group helps me to be  
polite (courteous) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
35. a) Extent to which membership in this group helps me to be  
responsible (dependable) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)
36. a) Extent to which membership in this group helps me to be  
self-controlled (restrained, self-disciplined) (min) 1 2 3 4 5 6 7 (max)  
 b) Extent to which I think the group should help me (min) 1 2 3 4 5 6 7 (max)  
 c) How important this is to me (min) 1 2 3 4 5 6 7 (max)

### INSTRUCTIONS FOR THE ROLE CONSTRUCT REPERTORY TEST

This test consists of three parts:

- (1) these instructions (pages 1 & 2)
- (2) Figure List (page 3)
- (3) Conceptual Grid (pages 4 - 6)

The purpose of the following questionnaire is to measure how you feel about certain people, belonging to groups with which you are familiar, by having you rate them on a series of descriptive scales. We are interested in how you feel certain qualities are associated with certain people. For example, is the concept or idea of "best friend" associated with the description communicative, or is it associated with non-communicative?

In this questionnaire there are no right or wrong answers. We are interested in how you personally feel about the individual being rated, and want you to indicate which quality of adjective you associate in your mind with the individual you are rating.

#### INSTRUCTIONS

1. On the Figure List (page 3), for each of the seven descriptions write the initials of someone you know personally who meets the description listed. You may keep the list since we are interested only in the Conceptual Grid ratings. However, be sure to use each person (initials) ONCE only.
2. Now look at the Conceptual Grid. It has three pages (pages 4-6). Each page has a list of the seven persons described in the Figure List. Please write the initials of each of these seven persons below the appropriate number on each page of the Conceptual Grid. Now you have identified each of the seven columns, (spaces running from top to bottom of the page), on the extreme left of the Grid with a particular person.

Each of the rows (spaces running across the page from one side to the other) is identified by two descriptions of individual characteristics. One description is under CONSTRUCT (the word or phrase to the left of the page), the other under CONTRAST (the word or phrase on the right of the page). Because they are opposite in meaning, the presence of one in a person would mean the absence of the other. You are asked to rate the degree to which either the CONSTRUCT or the CONTRAST applies to each person using the following numbers:

- 3 means that the word or phrase in the CONSTRUCT column applies extremely
- 2 means that the word or phrase in the CONSTRUCT column applies definitely
- 1 means that the word or phrase in the CONSTRUCT column applies somewhat
- 0 means neutral or that neither the word or phrase in the CONSTRUCT nor CONTRAST column applies
- 1 means that the word or phrase in the CONTRAST column applies somewhat
- 2 means that the word or phrase in the CONTRAST column applies definitely
- 3 means that the word or phrase in the CONTRAST column applies extremely

For convenience, these numbers are listed at the top of each page of the Conceptual Grid. You are to indicate which number best represents the degree to which the person listed at the head of the column possesses the CONSTRUCT or CONTRAST by placing the appropriate number in the column for the individual you are considering.

Please rate all seven individuals on the CONSTRUCT or CONTRAST listed in the first row. Then proceed to rate all seven individuals on the CONSTRUCT or CONTRAST listed in the second row. Continue in this way through all three pages of the Conceptual Grid until you have rated the seven persons on all forty-five descriptions.

For example, suppose you are rating Aunt Beulah (identified by the initials A.B.) according to the CONSTRUCT (description to the left of the page) "unfair" and the CONTRAST "fair" in the first row. If you felt that Aunt Beulah was extremely "fair" (CONTRAST), you would place 3 in row 1 of the A.B. column.

CONCEPTUAL GRID						
1	2	3	4	5	6	7
S	Law	Relig	Env			
M	L	M	L	M	L	
(Write initials here)						ROW
A.B.						
CONSTRUCT			CONTRAST			
-3 = applies extremely			3 = applies extremely			
-2 = applies definitely			2 = applies definitely			
-1 = applies somewhat			1 = applies somewhat			
0 = in between CONSTRUCT and CONTRAST			0 = in between CONSTRUCT and CONTRAST			
3					1	unfair
						fair

After you have rated all seven individuals on "fair" vs "unfair", you would then rate all seven on the next CONSTRUCT-CONTRAST pair.

Read the items quickly, considering the person you are asked to rate. Your first impression is generally the best, so work quickly and don't be concerned about duplications, contradictions, or being exact. Sometimes you may feel as though you have had the same item before on the questionnaire. This will not be the case, so do not look back and fourth through the CONSTRUCT-CONTRAST pairs. Do not try to remember how you checked similar items earlier. Work at a fairly high speed throughout the test. Do not worry or puzzle over the ratings that we want. On the other hand, please do not be careless, because we want your first impressions, and your first frank answer is likely to be the best.

Remember, there are no right or wrong answers.

Return only the Conceptual Grid. You may keep or destroy these instructions and the Figure List.

FIGURE LIST

PLEASE DO NOT LIST THE SAME PERSON MORE THAN ONCE.

Initials

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1. Yourself
2. Laywoman, known professionally, you like most.
3. Laywoman, known professionally, you like least.
4. The Religious (Sister) you like most.
5. The Religious (Sister) you like least.
6. The former Religious (Sister) you like most.
7. The former Religious (Sister) you like least.

							CONCEPTUAL GRID	
1	2	3	4	5	6	7		
S.	La	W	Rel	ic	Ex	R	CONSTRUCT	CONTRAST
N	L	N	L	N	L		-3 = applies extremely -2 = applies definitely -1 = applies somewhat 0 = in between CONSTRUCT and CONTRAST	3 = applies extremely 2 = applies definitely 1 = applies somewhat 0 = in between CONSTRUCT and CONTRAST
(Write initials here)								
						1	open minded	opinionated
						2	found it hard to accept that Christ rose from the dead	found it easy to accept that Christ rose from the dead
						3	forceful	gentle
						4	pleased about accomplishing things	not pleased about accomplishing things
						5	prefers to issue directives	prefers to follow directive
						6	equates good leadership with ability to direct others	equates good leadership with ability to encourage self-direction in others
						7	feels controlled by others	feels in control of own destiny
						8	wants life to continue as it is going now	wishes parts of present life could be changed
						9	feels success dependent on own efforts	feels success is a matter of luck
						10	complex	simple
						11	exciting	boring
						12	follows tradition	strives for change
						13	feels personal situation probably due to chance	feels master of own fate
						14	happy	not happy
						15	initiates change	doesn't initiate change
						16	resents organizational hierarchical structure	accepts organizational hierarchical structure
						17	happy when working hard	happy when praying
						18	takes initiative in organizing	accepts organizing by others
						19	prefers authority centered in few	prefers authority centered in many



							CONCEPTUAL GRID		5
1	2	3	4	5	6	7			
S	L	M	N	L	M	L			
(Write initials here)									
							CONSTRUCT		CONTRAST
							-3 = applies extremely -2 = applies definitely -1 = applies somewhat 0 = in between CONSTRUCT and CONTRAST		3 = applies extremely 2 = applies definitely 1 = applies somewhat 0 = in between CONSTRUCT and CONTRAST
							20	values personal salvation	unconcerned about personal salvation
							21	equates success with hard work	equates success with luck
							22	strong	weak
							23	sees charity as duty	sees charity as challenging
							24	content with status quo	desires change
							25	resents censorship pressures	does not perceive censorship pressures
							26	believes that good works deserve praise	believes that good works need not be known to other people
							27	feels free to make decisions	feels bound by decisions of others
							28	initiates activities	prefers to let others take the lead
							29	believes in power of prayer	believes in self control and determination
							30	found it hard to believe that Christ can really be present under the appearance of bread and wine	found it easy to believe that Christ can really be present under the appearance of bread and wine
							31	committed to social action	committed to prayer
							32	feels that belief in a supreme being makes one free	feels that belief in a supreme being deprives one of freedom
							33	thinks that the Church is the clergy	thinks that the Church is the people
							34	feels hampered by organizational restraints	feels unhampered by organizational restraints
							35	thinks that the clergy is at the core of the Church the people at the periphery	thinks no distinction can be made between the core and the periphery

							CONCEPTUAL GRID		6
1	2	3	4	5	6	7			
S	Lay	W	Relig	1st			CONSTRUCT	CONTRAST	
M	L	M	L	M	L		-3 = applies extremely -2 = applies definitely -1 = applies somewhat 0 = in between CONSTRUCT and CONTRAST	3 = applies extremely 2 = applies definitely 1 = applies somewhat 0 = in between CONSTRUCT and CONTRAST	
(Write initials here)						R O W			
						36	values individuals above rules	values rules above individuals	
						37	believes Church membership leads to becoming a full human being	believes Church membership hinders becoming a full human being	
						38	dependent	independent	
						39	pleasant	unpleasant	
						40	dictatorial	accepts suggestions	
						41	behaves in accordance with plans for life after death	lives for the here and now	
						42	is doing well in getting what is wanted out of life	is not doing too well in getting what is wanted out of life	
						43	found it hard to accept there are three persons in one God	found it easy to accept there are three persons in one God	
						44	values living for God alone	values living for self and other human beings	
						45	feels things are not all mixed up in own life	feels things are all mixed up in own life	

FORM D

## VALUE SURVEY

BIRTH DATE \_\_\_\_\_

SEX: MALE \_\_\_\_\_

FEMALE \_\_\_\_\_

CITY and STATE OF BIRTH \_\_\_\_\_

NAME (FILL IN ONLY IF REQUESTED) \_\_\_\_\_

## INSTRUCTIONS

On the next page are 18 values listed in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life. Each value is printed on a gummed label which can be easily peeled off and pasted in the boxes on the left-hand side of the page.

Study the list carefully and pick out the one value which is the most important for you. Peel it off and paste it in Box 1 on the left.

Then pick out the value which is second most important for you. Peel it off and paste it in Box 2. Then do the same for each of the remaining values. The value which is least important goes in Box 18.

Work slowly and think carefully. If you change your mind, feel free to change your answers. The labels peel off easily and can be moved from place to place. The end result should truly show how you really feel.

1		A COMFORTABLE LIFE (a prosperous life)
2		AN EXCITING LIFE (a stimulating, active life)
3		A SENSE OF ACCOMPLISHMENT (lasting contribution)
4		A WORLD AT PEACE (free of war and conflict)
5		A WORLD OF BEAUTY (beauty of nature and the arts)
6		EQUALITY (brotherhood) equal opportunity for all
7		FAMILY SECURITY (taking care of loved ones)
8		FREEDOM (independence, free choice)
9		HAPPINESS (contentedness)
10		INNER HARMONY (freedom from inner conflict)
11		MATURE LOVE (sexual and spiritual intimacy)
12		NATIONAL SECURITY (protection from attack)
13		PLEASURE (an enjoyable, leisurely life)
14		SALVATION (saved, eternal life)
15		SELF-RESPECT (self-esteem)
16		SOCIAL RECOGNITION (respect, admiration)
17		TRUE FRIENDSHIP (close companionship)
18		WISDOM (a mature understanding of life)

WHEN YOU HAVE FINISHED, GO TO THE NEXT PAGE.

Below is another list of 18 values. Arrange them in order of importance, the same as before.

1		AMBITIOUS (hard-working, aspiring)
2		BROADMINDED (open-minded)
3		CAPABLE (competent, effective)
4		CHEERFUL (lighthearted, joyful)
5		CLEAN (neat, tidy)
6		COURAGEOUS (standing up for your beliefs)
7		FORGIVING (willing to pardon others)
8		HELPFUL (working for the welfare of others)
9		HONEST (sincere, truthful)
10		IMAGINATIVE (daring, creative)
11		INDEPENDENT (self-reliant, self-sufficient)
12		INTELLECTUAL (intelligent, reflective)
13		LOGICAL (consistent, rational)
14		LOVING (affectionate, tender)
15		OBEDIENT (dutiful, respectful)
16		POLITE (courteous, well-mannered)
17		RESPONSIBLE (dependable, reliable)
18		SELF-CONTROLLED (restrained, self-disciplined)

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VITA AUCTORIS

- 1923 Born in Edmonton, Alberta, to John Barilko and Margaret MacDonald.
- 1929-41 Educated at Alex Taylor Public School, McCauley Junior High School, Victoria High School and Edmonton Normal School.
- 1949 Graduated with the degree of Bachelor of Arts in Psychology, University of Alberta, Edmonton, Alberta.
- 1956 Graduated with the degree of Master of Arts in Psychology, University of Alberta, Edmonton, Alberta.
- 1959 Entered the Congregation of the Sisters of St. Joseph of London, London, Ontario.
- 1968 Registered as a full-time graduate student in the doctoral programme at the University of Windsor.